CHURCH HISTORICAL SOCIETY

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 48 Chicago, Saturday, March 2, 1895 Whole No. 852

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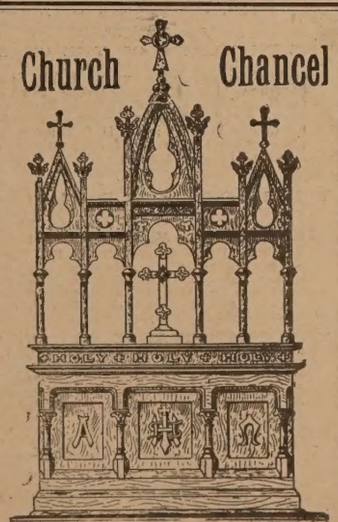

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The Living Church

Saturday, March 2, 1895

News and Notes

IT is stated that the Basques, those interesting people—the survival it is said of a primitive race—who dwell on the borders of Spain and France in the valleys of the Pyrenees, are not only a brave people, making the best of soldiers, but are "absolutely free from crime." The legendary reason for this is that the Basque language is so difficult the devil never could learn it sufficiently to corrupt the morals of the simple people who have remained distinct for so many ages from the nations on both sides of them!

THE German Reichstag has passed the bill for repealing the laws expelling the Jesuits from Germany. These laws were passed in 1872 and were based upon the activity of the society on behalf of the papal supremacy. Of late years it is said that many Jesuits have returned, feeling that the laws have fallen into a condition of "innocuous desuetude." Several movements for repeal have already been set on foot, and in December, 1893 a bill to this effect was passed, but the Federal Council vetoed it, or at least failed to give it the necessary sanction. It is supposed that the same result will follow the present action.

ST. MARY'S church, Lutterworth, of which John Wyclif was once rector, has been enriched by the gift of two new bells, presented by Mr. T. F. Blackwell, of Harrow Weald. At the same time the six old bells have been rehung on a new steel framework, and other restorations have been carried out in the tower, at a total cost of over £400. The dedication service, authorized by the Bishop, was said by the Dean of Peterborough, who, with the other clergy and choir, stood under the western tower. This was followed by choral Evensong by Canon Alderson, rector of the parish, the dean preaching the sermon. Peals were rung on the eight bells after the service by ringers from Loughborough. In addition to the above there is a small pre-Reformation bell still in use, and rung before every celebration of the Holy Communion.

THE Bishop of Wakefield, intending to emphasize the need of more careful and definite teaching in the Prayer Book, inserted a paragraph in his diocesan gazette, urging the people to study the Prayer Book, and representing as a help, among other works, "Daniel on the Book of Common Prayer." Subsequently he received a letter from a puzzled layman who evidently had endeavored to follow loyally the Bishop's advice, but was disappointed at the result. He said he had read all through the Book of Daniel and was unable to find any allusion to the Prayer Book. It became necessary to explain that the Daniel to whom the Bishop referred was not the Hebrew prophet, but the late principal of Battersea Training College. This layman was evidently one of those people for whom it is necessary to explain that the ark of the Covenant is not the same thing as the ark of Noah, and that by the Pharisees is not meant the "fairies."

THE Head Master of Harrow, Mr. Welldon, preaching recently on behalf of the Bishop of St. Albans' Fund, introduced a somewhat dramatic element by publicly tearing up in his pulpit a pamphlet of the Church Association containing a violent attack upon a section of the clergy and the administrators of the Fund which was said to be used for "subsidizing Mary-worship, image-worship, wafer-worship, and the like." An officer of the Association then wrote to Mr. Weldon, accusing him of a public display of petulant passion, and Mr. Welldon replied that the characteristics of the pamphlet are suspiciousness, uncharitableness, malice, and extreme narrowness of view, and wishing that the Association could realize what an effect such a pamphlet has in alienating the sympathies of many Evangelical Churchmen. Mr. Welldon himself has been classed with that school.

THE selection made by Lord Rosebery of a bishop for the see of Hereford, confirms the fears that have been felt that a liberal ministry would not be able to resist the temptation to pack the episcopal bench in the interest of an anti-Church policy. Dr. Percival, the nominee to the vacant Bishopric, has made himself peculiarly prominent in opposition to the defenders of the Church, by advocating the government scheme for the plunder of the Welsh Church. His position was the old one, so often refuted, that the Church is State-endowed and can therefore be disendowed at will by the State. Hereford is the unfortunate see which was once obliged to accept Dr. Hampden as its bishop despite the protests of Churchmen everywhere and the adverse vote of the dean and one or two other staunch members of the Cathedral Chapter. The question occurs to an American Churchman, how long are English dioceses to go on tamely submitting to appointments of prime ministers who may not even be Churchmen? What does the Church of England gain in return for its slavish submission to such a condition of things?

A NEW religious community has been set on foot at Cowley, to be known as the "Sisterhood of the Holy Childhood." Last May the hope was expressed in the columns of *The Cowley Evangelist* that a religious community might be formed, consisting of those who desired to devote their lives to teaching Christ's children in elementary schools. This suggestion resulted in many letters of inquiry, chiefly from women, indicating that it accorded with a widespread feeling that something of this kind was needed, and that the desire existed on the part of many to devote themselves to this cause. Two certificated teachers of large and long experience offered themselves as ready at once to enter upon their novitiate. A suitable house was procured and the teachers were admitted as postulants. After living for some months under the simple rule which had been adopted experimentally, a retreat was held in August, in which a few other teachers interested in the scheme took part, and the two first novices were admitted and received their religious habit. It is hoped that this may be the beginning of a very important work. The rule at present is tentative, since experience is needed to determine the adjustment of the two aspects of the life of those who are at once bound to special exercises of devotion and occupied during a large portion of their time in the practical work of teaching. *The Cowley Evangelist* says that the need of a similar community of men is equally pressing, and that if candidates were forthcoming there is no doubt an opportunity would be given them to carry out their vocation.

THE Chinese government, having lost its entire navy and witnessed the capture of all its fortified ports, has at last waked up to the necessity of taking decisive measures to secure peace. The Japanese, refusing to treat with any emissaries not clothed with full power, dismissed the first envoys for this reason. It is now reported that Li Hung Chang has been restored to favor, his titles and decorations offered to him again, and that he will be sent to Japan with authority to settle definitely the terms of peace, which can mean nothing else than acceptance of such terms as Japan may choose to impose. A mission of such a character is not an enviable one under any circumstances, and for the Chinese ambassador it is attended with the danger that the impotent government at home may wreak upon his devoted head its displeasure and exasperation at the hard conditions to which it will have to submit. Under these circumstances it is not surprising if Li Hung Chang may have given some ground for the report that he is meditating rebellion and that he is in league with officials of the palace at Pekin for the overthrow of the dynasty. The instinct of self-preservation has driven men to rebellion in other ages and countries. Li Hung Chang has the reputation of being by all odds the ablest man connected with the Chinese government and the most enlightened. The world in general would view with equanimity his accession to the throne in place of the Tartar barbarians, the bubble of whose greatness has been so thoroughly punctured by recent events. In any case it cannot be doubted that we shall see great changes in the Celestial Empire as the result of the present war. One result will probably be the opening of a much wider door to Christian missions.

CLOSE upon the death of Mr. Hansard, best known for his temporary connection with St. George's-in-the-East during the surplice riots there, follows the announcement of the death of the Rev. Bryan King, rector of the parish at that time. In connection with these disturbances Mr. King's name became known through the whole Anglican communion. He was appointed to that parish in 1842. The history of the riots, occasioned by the introduction of a very moderate amount of ritual, chiefly in the endeavor to carry out the requirements of the Bishop, has been written many times. The contest finally resulted in the breakdown of the rector's health and his transfer, in 1860, to the country parish of Avebury, where he remained till shortly before his death, January 30th, at the age of eighty-three. He fought his fight at St. George's with true English pluck and stubbornness. In fact the character of the opposition was such that he could not honorably yield to it. He was, however, on the unpopular side at the time, and "the powers that be" would do nothing to protect the Church and congregation. One of the noblest monuments of his incumbency was the planting of the mission within his parish which subsequently became the famous St. Peter's, London Docks. It was here that Lowder showed a wondering generation what a single-minded servant of God could do through utter self-consecration, and Wainwright has worthily followed in his footsteps. Mr. King was buried from All Saints' church after a requiem had been celebrated by his son-in-law, the Rev. R. Crouch. Many of his old St. George's friends sent floral memorials testifying to the affection with which, after so many years, his name is still cherished in that parish.

A CONTEMPORARY speaks of "the balance of the year." We should like to see it. This is the most unbalanced year, in some respects, that we remember, and if the balance can be found, we shall all rejoice.———"Uneasy lies the head that wears" a supposititious mitre! One of "Archbishop" Vilatte's "Old Catholics," who was recently arrested in Delaware for obtaining money under false pretenses, was some time ago deposed by him, he claims, for drunkenness.———The King of the Belgians, who has so heartily co-operated with other civilized powers in opening up the Dark Continent, has determined to send an expedition in the direction of the South Pole. It will first explore the district east of Cape Graham, recently discovered by the Jaaon expedition, and then proceed southward. ———It has been asserted, "demonstrated," by scientists that a thousand years would be required for the formation of a stalactite a foot long. Now comes a scientist of Bayreuth who proves that such a stalactite has actually been formed during the last twenty years! ———When Daniel Webster was asked if he could understand the two-fold nature of Christ, his reply was, "No. I should be ashamed to acknowledge Him as my Saviour if I could understand Him. I need a superhuman Saviour—one so great and glorious that I cannot comprehend Him."———The following announcement appears in a Chicago daily: "What could have been better to dedicate the new and handsome Baptist church, so far as Cupid is concerned, than the wedding which took place there last evening, when two young hearts were joined in the holy bonds." "So far as Cupid is concerned," is rich!

The Church Abroad

The Rev. Dr. Percival, head master of Rugby School, has been appointed to the vacant see of Stratford. The new Bishop, who is in his sixtieth year, is well known as a successful worker in the cause of education. Since taking his degree at Queen's College, Oxford, in 1858, he has been almost continuously engaged in educational work. Beginning his career as assistant master at Rugby, he was soon afterwards appointed first head master of Clifton College, a post he held successfully until 1878, when his university further honored him by electing him president of Trinity College. In 1887, he accepted the headmastership of Rugby School, which he now vacates. His experience in parish and Church work generally, is said to be comparatively limited, but he has shown himself a brilliant and learned man. It is a remarkable fact that two of Dr. Percival's predecessors at Rugby have been preferred to high positions. In 1869, Dr. Temple, now Bishop of London, was appointed to the diocese of Exeter, and in 1892, Dr. F. W. Jex-Blake was made Dean of Wells.

New York City

At St. Paul's chapel during Lent there will be instructions on the "Sacraments and Rites of the Church."

The Rev. D. Parker Morgan, D.D., has been invited to deliver the University sermons, in Sage chapel, Cornell University, on Sunday, April 21st.

At the 29th annual dinner of the Harvard Club of this city, on the evening of Thursday, Feb. 21st, the Bishop of Massachusetts was one of the invited guests, and made a speech.

The rector of St. Bartholomew's church, the Rev. Dr. David H. Greer, is delivering the annual course of lectures at the Divinity Department of Yale University, this year, on the Lyman Beecher lectureship on preaching.

The church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, is open daily for prayer and meditation from 9 A. M. to 5 P. M. A series of special sermons will be given on Fridays in Lent at 5 P. M., by the Rev. George R. Van De Water, D. D.; on Good Friday, at 2 P. M., "The Crucifixion," by Stainer, will be rendered.

The Board of Education of this city, on Wednesday, Feb. 20th, appointed Mrs. Wm. S. Rainsford, the wife of the well-known rector of St. George's church, a school trustee of the 18th Ward. Her term of office will continue till 1899. There is at present no other woman trustee for the schools, and she is the first to be appointed in this city for many years.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, a service was held on the morning of Quinquagesima Sunday in the interests of the City Mission Society. The Rev. Brockholst Morgan, superintendent of the society, preached the sermon. In the afternoon an augmented choir rendered the second portion of Gaul's "Holy City."

Trinity parish authorities have decided to give new titles to the assistant clergy who have charge of the various congregations under the rector, the Rev. Dr. Dix. Such of these assistants as have charge of chapels, will be called vicars. Their subordinate clergy will be called curates. Thus each chapel will have a vicar, aided by curates, all of them under the common rector, Dr. Dix.

At the termination of the oratorio service of "St. John" at Trinity chapel, recorded in our issue of Feb. 16th, Dr. Walter B. Gilbert was presented by the clergy, choir, and congregation with a fine solid silver tea service. The presentation was made by the Rev. Dr. W. H. Vibbert who referred to the long and faithful service Dr. Gilbert had rendered at the chapel, to his ability as an organist, and the excellence of his compositions.

The members of the Nashotah League of this city met Monday, Feb. 18th, and elected officers as follows: President, Mr. Beverley Chew; vice-president, Mr. Ludlow Ogden; secretary and treasurer, Mr. Geo. A. Stover. The league was founded a short time ago, as noted in the columns of THE LIVING CHURCH. It is composed of a number of prominent Churchmen of the city, and has for its object the furthering of the interests of Nashotah Theological School.

Representatives of nearly 20 foreign missionary societies, of as many different religious bodies, met at the Church Missions House last week, and were received with an address of welcome by the general secretary of the Board of Missions of the Church, the Rev. Dr. Wm. S. Langford. The conference discussed present conditions of work in the foreign field. Among the topics considered were, "The Japan-China War, its strategetic significance to missions," "Industrial missions, how far they have developed in foreign lands," and "Motive in foreign missions."

As announced at the time in these columns, the vestry of St. Ann's church sometime ago sold the church edifice, with a view of removing up-town in the neighborhood of 145th st. The Standing Committee of the diocese has now taken action to prevent the occupation of a site in the proposed locality, on the ground that it would interfere with existing parishes there. Recommendation has been given that the vestry build another edifice in the same neighborhood in which it has been for more than 40 years. If this is done on a less expensive plot of ground than that now occupied, the vestry will have sufficient funds to put up a very fine structure. The purchase money received for the present property is understood to have been about $175,000.

An informal meeting in the interest of Barnard College was held at the residence of Mrs. A. B. Stone, on the afternoon of Wednesday, Feb. 20th. The needs of the college were forcibly presented by Dean Smith. A meeting in the same effort to raise the needed sum of $144,000, was held at the house of Mrs. Henry Clews, Tuesday, Feb. 26th. An announcement of great interest regarding the college has just been made. In addition to the $100,000 some time ago conditionally promised for building purposes, another $100,000 has been offered by a lady who is a friend of education. The trustees have made public a decision that the name of any one who should contribute the whole amount, or a chief portion of it, would be attached to the plot of ground upon which a limited option now exists, it being called a "square," under the name of the donor.

The cordial appreciation shown by large congregations of business men, at the half hour noon-day services, which were held on Fridays in St. Paul's chapel last Advent, amply justifies the services of a like character to be held on the seven Fridays in Lent, beginning March 1st. These services will consist, as before, of the Litany, hymns, and a brief address. They are not exclusively for men. On the first two Fridays (March 1st and 8th) the service, like the services on the other Fridays, will be for all who wish to attend, but the address will be especially designed for boys—such office boys, news-boys, messenger boys, and factory boys as work for their living within the sound of the chapel bell, and can be persuaded to set aside these few moments for the worship of God. Among the clergy who will deliver the addresses to business men are the Rev. Drs. Henry Y. Satterlee, Arthur Brooks, and Edward A. Bradley. The assistance of volunteer singers at all these services will be greatly appreciated.

St. Bartholomew's Girl's Club House was formally opened Monday, Feb. 18th, and will be used, as already announced in the columns of THE LIVING CHURCH, as a home for women and girls of refinement and character, whose circumstances and income make the selection of a boarding place limited, and in most cases uncongenial. The Rev. Dr. David H. Greer is at the head of the enterprise, aided by a committee of four ladies of his parish. The house opened with seven boarders and a large number of applications, many of which latter were necessarily refused. About 23 boarders can be accommodated, and no restrictions will be made except in regard to character. To any member of the club the price of board and room will be $3 50 a week, and to those outside the club, $4 a week. The house is furnished throughout in oak, with the exception of the beds, which are of iron, painted white. The intention of the committee is to make the house as home-like as possible. It is in charge of Mrs. Florence O. Jones who will take a personal and motherly interest in the girls.

St. Bartholomew's church is to undertake still another new work of great importance. This is a school of practical training for persons who desire to fit themselves to be superintendents or organizers of rescue mission work among men of the lowest grade. The aim is to admit only those who can pass a reasonable preliminary examination. A class will then be formed, and three months of active work will be provided in connection with the rescue mission at St. Bartholomew's Mission House, and at other centres in this city. The first three months of the school which will begin March 1st, will be necessarily a test of its plans, and essentially experimental in character. In addition to the teaching which he will receive, each scholar will be required to do something for the work of rescuing poor men. Several students have already been admitted. It is believed that some of the clergy will also desire to avail themselves of this opportunity to learn methods that have proved successful. The cost of the course, including board, will be $100 for each student, but St. Bartholomew's parish will pay half of this amount, leaving the sum to be met by the student, only $50.

The annual dinner of the New York Alumni Association of Trinity College was held on the evening of Wednesday, Feb. 20th, at the Hotel Savoy. A notable gathering assembled. Among those present were, the Rev. Drs. Vibbert, Gallaudet, and Smith, and the Rev. Thomas McK. Brown, of the city clergy; Wm. G. Davies, Esq., Col. W. S. Cogswell, Messrs. Edw. W. Scudder, John S. Smith, E. D. Appleton, M. H. Mallory, C. S. Coleman, W. R. Moore, G. N. Hamlin, A. S. Murray, W. N. Elbert, Frederick Goodridge, and Bishop Talbot, of Wyoming. The committee of arrangements consisted of Messrs. Robert Thorne, Frederick E. Haight, E. Lawson Purdy, Gilbert P. Coleman, and Victor C. Pedersen. The first speaker of the evening was the Rev. Dr. Vibbert, who dwelt upon the work accomplished by the college, and the high class of its graduates. He was followed by the Rev. Dr. Geo. Williamson Smith, who made an address of exceptional interest, and full of information, saying among other things: "The college is growing in numbers, strength, and reputation. Within less than three years about $150,000 has been added to our resources, mostly for the increase of the general or academic fund. While this cannot be used for the pressing needs of the moment, it strengthens the general situation. A comprehensive view of the work of the college shows that it has admitted altogether, since 1824, 2,002 students, and graduated 1,114. The average annual admissions for the last ten years has been about 40; 445 have been admitted within 12 years, of whom 232 have been graduated, and 123 remain in college. Nearly one-third of our living graduates received their degree since 1883." Prof. Flavel S. Luther, of the college faculty, spoke of athletics. Mr. John Sabine Smith, who has recently been elected a trustee, urged the necessity of increasing the financial support of the institution. He said that while the college was never in better circumstances than it is now, yet no effort should be spared to give it "a plant" that would keep it on an equal footing with the richest educational institution in the country. Other speakers were Mr. W. D. McCracken, the author of several recent works on Switzerland, and Bishop Talbot. Mr. Robert Thorne read a letter of regret from Bishop Potter, and one from Prof. Johnson, of the college. He also read a poem entitled the "End of Commencement," by Prof. Johnson. Between the speeches college songs were sung.

Philadelphia

In the will of John Morgan Ash, recently probated, is a contingent bequest of his estate ("$34,000 and upwards") to the corporation of St. Mark's church, Locust st., in trust, to apply the income to the support and maintenance of such poor and needy communicants of that parish as may be deemed worthy to receive it.

A regular meeting of the local council of the Brotherhood of St. Andrew was held on Thursday evening, 21st ult., in Holy Trinity memorial chapel, when the subject, "The Brotherhood in Philadelphia, its opportunities," was ably presented by the Rev. Dr. W. B. Bodine, and "its duties" were discussed by Mr. G. Harry Davis.

Bishop Coleman, of Delaware, is announced to open the mid-day Lenten services at old St. Paul's church, commencing at 12:30 P. M. on Ash-Wednesday. These services are for business people and others who can attend, and are to occupy but 20 minutes. Addresses will be daily delivered by a clergyman of the Church, or a member of the Brotherhood of St. Andrew.

Bishop Whitaker offered the opening prayer at the Academy of Music on the occasion of the celebration of Washington's natal day, 22nd ult., by the faculties and students of the University of Pennsylvania. At a later hour the Rt. Rev. Dr. Perry, Bishop of Iowa and Chaplain-general of the Society of the Cincinnati, responded to the toast "Our sister State societies," at the dinner given by the Pennsylvania Society at the Hotel Bellevue. Nearly all the guests at this banquet—all lineal descendants of revolutionary patriots—were prominent Churchmen.

On Quinquagesima Sunday, Feb. 24th, being the Sunday nearest Washington's birthday, the Rt. Rev. Dr. Perry, chaplain general of the Society of the Cincinnati, preached a special sermon at old Christ church, the Rev. Dr. C. Ellis Stevens, rector, on "Washington a Christian," the great American leader having been, during his residence in this city, a regular attendant in this time-honored church. At the close of the morning service, and in accordance with the custom at this church whenever a bishop officiates, the bell-ringers (members of St. George's guild) assembled in the belfry and rang a grand peal of "triple bob-majors."

The Lenten services of the local council, Brotherhood of St. Andrew, will be held at 12:30 P. M. in St. Stephen's church, the Rev. Dr. S. D. McConnell, rector. Bishop Whitaker will make the address on Ash Wednesday. The Rev. Dr. Mortimer, of St. Mark's, will conduct the services from March 4th to the 8th, subject, "Temptation, its laws." The Rev. F. Burgess, commencing March 11th, will speak on "Temptation, its remedy;" the Rev. J. Lewis Parks, S. T. D., from March 18th to 22nd, on "Human nature, what is it?" the Rev. Dr. W. B. Bodine, March 25th to 29th, on "The Christian daily life;" the Rev. Dr. McConnell from April 1st to 5th on "The Church, what is it for?"

The new parish building of Calvary church, Germantown, the Rev. Dr. J. DeW. Perry, rector, has been completed and was occupied early in February. It was erected after designs and under the direction of Mr. Isaac Pursell, architect. To give ample space for the new building, a lot of 35 feet was purchased and added to the church grounds by the gift of a vestryman, making a front on Pulaski ave. of 270 feet. The new building is connected with the church by a stone cloister of columns with carved caps and arches, which forms a covered and paved passage between the two buildings, and provides a covered drive way of 12 feet, leading, by steps, to both buildings, and presenting a front of continuous stone-work 185 feet long facing Pulaski ave. The parish building is two stories in height. On the first floor are four rooms, an infant school room with beveled floor capable of seating 250 scholars, a reading room 22x34 feet, which contains the parish library, the guild room, 20x22

feet, with an open fire-place; the women's room, 20x32 feet, having four closets for the storage of work. In the basement is a large kitchen furnished with range, sink, boiler, dresser, etc., and with a dumb waiter and speaking tubes which run to the floors above. A wide, oak stairway leads from the main hall to the second floor, on which is the main room, 54x55 feet, and a Bible class room 11x25 feet. At the south end of the main room is a platform extending across the room, and at the ends are two class rooms, which by sliding sashes can be thrown into the audience room, or can be added to the stage, as circumstances may require. The ceiling of this main room is open timber work to the tie-beams; the panelling between the beams is of wood. All woodwork in the building is natural finish oiled. All the rooms are well lighted by large windows filled with crinkled and opalescent glass. The heating is by steam, having a direct and indirect system. Thorough ventilation is provided.

On Friday evening, 22nd ult., there was to have been given a musical entertainment by one of the younger classes of the Sunday school of the church of the Advocate, in the hall of the parish house. Shortly after 7 o'clock, while several of those in charge of the entertainment were lighting the lights around the stage, the curtain or some of the stage drapery was accidentally ignited. The hall was decorated with colored cheese-cloth, which was in a blaze almost instantaneously. Fortunately there were but few visitors present, and these made their escape without any serious accident. The flames completely swept the third story. The entire building was drenched with water, and the damage from that source will probably be as great as the loss by fire. The first story has been used for Sunday school purposes, and it also contained a room occupied by the Rev. Alsop Leffingwell, one of the assistant priests, as a study; his library is badly damaged. The Rev. Dr. W. W. Silvester, rector of the parish, stated that the loss would not exceed $5,000, and Mr. Richard Y. Cook, treasurer of the board of trustees, says the loss is fully covered by insurance, and the damage will be repaired at once.

A missionary service of the Southwest Convocation was held at the French church of St. Sauveur, on Sunday afternoon, 17th ult., the Rev. Dr. W. N. McVickar, presiding. After Evensong, an address in English was delivered by the Rev. W. Hudson Shaw, of the diocese of Oxford, Eng., and also one in French, by the Rev. Dr. C. Miel, rector of the church. On the following day a business meeting was held at the parish house of Holy Trinity church, when reports were read by the Rev. Dr. Miel, of the French mission; the Rev. W. F. Ayer, in charge of the memorial chapel of the Holy Communion; and by the Rev. H. L. Phillips, in charge of St. Augustine's chapel for the colored population, all giving good accounts of the flourishing condition in mission work in their several fields of labor. The Sunday evening services at St. Augustine's are attended by as many people as the building will hold, and with the most gratifying results. The Rev. Dr. McVickar, president of the convocation, spoke of the success attending the work of the chapel of the Prince of Peace (a new mission under the fostering care of the church of the Holy Trinity), which has among its many organizations a strong chapter of the Brotherhood of St. Andrew and two Bible classes; and so large is the attendance that the question of purchasing another lot and erecting a larger building thereon is being seriously considered. The next general missionary meeting of convocation is to be held on the afternoon of Low Sunday, April 21st, at the church of the Holy Trinity.

Chicago

A service under the auspices of the Sons of the Revolution was held in Grace church on Washington's birthday. At 11 o'clock, to the organ music of the processional hymn, "Onward, Christian Soldiers," the church choir, numbering 74, emerged from the vestry, followed by the clergy in their robes, who in turn were followed by the Sons of the Revolution, the Daughters of the American Revolution, and the Veteran Corps of the First Regiment, I. N. G. Each society carried banners and the First Regiment veterans were in full uniform; the procession, clerical and military, made a most impressive appearance. The oration of the day was delivered by the Rt. Rev. Geo. F. Seymour, D. D., Bishop of Springfield, who took for his subject "Poor but honest."

On the afternoon of the same day, between 2 and 4 o'clock, Bishop and Mrs. Seymour were tendered a reception at the Auditorium Annex by the Sons of the Revolution and the Daughters of the American Revolution.

Arrangements have been made to hold the Lenten noonday services this year in Central Music Hall. It is believed this arrangement will prove satisfactory in the increased accommodation which the growing importance of these services seems to justify, and will lead to a larger and more general attendance. The services will begin at 12:10 and end promptly at 12:30 each day. The following clergymen will conduct the services and make short addresses: The Rev. Messrs. W J. Petrie, T. N. Morrison, Wm. White Wilson, F. J. Hall, G. D. Wright, and Joseph Rushton.

A Welsh service will be held at the Cathedral at 4 p. m. Sunday, March 3d. The music of the service will be rendered by the Cathedral choir, assisted by the Cambrian male and ladies' choruses. The sermon will be preached by the Rev. J. Wynne Jones.

Diocesan News

Massachusetts

William Lawrence, S.T.D., Bishop

There are two graduate students in Cambridge Theological School, 15 in the senior class, 12 in the middle, and 16 in the junior. Besides these there are three special students. Of its graduates only six have been deposed from the sacred ministry.

The 266th meeting of the Eastern Convocation was held Feb. 19th in Christ church, Cambridge. The sermon at the celebration of the Holy Communion was preached by the Rev. G. Mc.C. Fiske, D.D. It was based upon Acts ii: 42, and was a forcible defense of the position of the Church in her teaching, with reference to some recent discussions over the same. The Rev. C. F. Beattie read the liturgical paper on the rubric at the end of the Confirmation service: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." It provoked a discussion, and a difference of opinion about the meaning prevailed. The Rev. Prof. Nash, of Cambridge, read a learned but somewhat abstruse paper on the "Temptation of Christ." An essay on the "Old Creed and the New Philosophy," was read by the Rev. J. W. Hyde. It was a clear and well argued claim for the supremacy of the old creeds, and showed conclusively that their place could not be usurped by any of the isms of the day. The delegates were entertained at the residence of the rector, the Rev. W. B. King. About 35 clergy and three laymen were present.

At the church of the Good Shepherd, Clinton, Feb. 8th Bishop Graves, of the Platte, gave a very interesting description of his work, and the needs of the Church in that remote section. An offering was taken amounting to nearly $27. The next day the Bishop, accompanied by the Rev. Silas B. Duffield, who is in charge of the parish, with several parishioners, attended the Central Convocation at Worcester, in All Saints' church. The Bishop preached in the morning and gave an account of the Platte and the work there, before the Woman's Auxiliary. The Bishop was the guest of Mrs. Henry N. Bigelow, the vice president of the auxiliary. A bountiful collation was served by the ladies of All Saints' parish in the parish library. Dr. Vinton, the dean of the convocation, was unavoidably absent. The essay was by the Rev. Thomas L. Fisher, the former rector of the church of the Good Shepherd, Clinton.

North Adams.—Steam heat has been introduced into St. John's chancel, and a proposition is on foot to have electricity replace gas in the lighting of the church. This parish is now well equipped for its active work, not only possessing a parish house, but a rector who has in many ways advanced the cause of the Church's interests in that growing city. The total amount of contributions last year was $7,880.07.

Boston.—Last year there there were 39 Baptisms, 22 marriages and 57 burials in Trinity church; total contributions, $41,167.09. The pawn shop, which started with a capital of $200, proved an admirable success. No money was lost and every article has been redeemed. The amount loaned for 11 months was $311; amount redeemed, $134, and interest, $3 31.

The chancel in St. Matthew's church has been repainted, and the pulpit enlarged.

General Booth made an address in Trinity chapel on Feb 19th.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

Brooklyn—Having the near approach of Lent in view the Parochial Missions Society arranged "quiet hours for the clergy" on Feb. 22d at St. Peter's church, conducted by the Bishop of Delaware. In the Celebration at 8:30 A. M., the rector, the Rev. Lindsay Parker, Ph. D., assisted. Breakfast followed at 9:15, after which came devotions, addresses, meditations, and occasions of silent prayer until 12:30. About 20 of the clergy attended and all were devoutly moved by the plain, spiritual, and extremely practical addresses of the Bishop. It was felt desirable to have such a retreat every year, and it is believed the indirect influence of this service must affect for good all the clergy and parishes.

The Girls' Friendly Society has its branches in the diocese. Nearly all were represented on the evening of Feb. 18th at the annual meeting, which was held in St. Peter's church, the Rev. Dr. Lindsay Parker, rector. The attendance comprised more than 200 girls, besides secretaries and associate members, and in several cases the rectors of parishes. A hearty and spirited service followed, during which the Rt. Rev. Leighton Coleman, Bishop of Delaware, delivered a very interesting and helpful address. This annual gathering impresses on the minds of the members that the branches to which they belong are not independent societies, but parts of one organization bound together by sisterly ties. It was gratifying on this occasion to see not only so many members but also so goodly a congregation of people who by their presence showed themselves to be friends of this Friendly Society.

An interesting choral service was held at St. Stephen's church, the Rev. H. T. Scudder, rector, on the evening of Feb. 19th. The excellent vested choir of the parish was assisted by the choir of the Cathedral, Garden City, and several of the clergy of the city were in the chancel. A collation was served in the Sunday school rooms after the festival.

The Rev. George F. Breed, rector of St. John's church, has a portion of the guild, known as the Students' Chapter, organized for study of the Prayer Book. The various revisions, beginning with the first book of Edward VI. to the revision of the American book in 1892, have been examined together with the Scotch liturgy, and the "Proposed Book" of 1785. At future meetings of the chapter, the study of the Prayer Book in detail will be taken up; the origin of the various offices, the dates of the prayers, and all matters of interest connected with a history of the services. St. John's has a Do-Nothing chapter, composed of little ones, who, contrary to their title, have done much, and have lately provided the choir with new psalters, words, and music which were greatly needed.

In St. Ann's church, the Rev. Reese F. Alsop, D.D., rector, the Boys' Brigade has been re-organized, and named St. Ann's Cadet Co. The officers are the Rev. Wm. MacCormack, president; H. A. Richmond, drill-master; and C. A. Musson, Captain. There are 30 members. An interesting series of lectures, under the direction of a committee of the guild, is in progress for the benefit of the Emergency Fund.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

MAY

1. Lewes.
5. A. M., Clarmont; P. M., Calvary, Brandywine Hundred evening, New Castle.
6. Evening, Marshallton. 9. Evening, Delaware City.
10. " Georgetown.
12. A. M., Immanuel, Highlands; P. M., Grace, Brandywine Hundred; evening, St. John's, Wilmington.
16. Evening, Long Neck 17. Evening, Millsboro.
19. A. M., Greenville; P. M., Little Creek; evening, Ellis Grove.
22. Evening, St. Michael's, Wilmington.
26. A. M., Smyrna; P. M., Clayton; evening, Middletown.

JUNE

2. Laurel and Delmar.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The 14th annual session of the Sunday School Institute of Detroit began on Sexagesima Sunday, Feb. 17. On the afternoon of that day in St. Paul's church, a special service was held for the teachers and officers of Sunday schools, several hundred of whom were present. A strong and pertinent address was delivered by the Rev. Campbell Fair, D.D., making practical reference to many departments of Sunday school work with various helpful suggestions. Among the latter might be mentioned the methods by which Sunday school rooms generally might be made brighter and more attractive; the forming and training in every large school of an orchestra from among the larger boys with musical taste to lead in the singing of the school; the appointing each year of a "Vestry and Parents' Day," on which it should be expected that the members of the vestry and parents generally should visit the school for the purpose of giving their personal thanks to those who so labor for the children's good. The offering at this first session of the Institute was devoted to the building fund of the new mission school recently organized by Christ church. The later sessions were all held at Emmanuel church house on Alexandrine ave. On Monday evening there was a general mass meeting in the interest of Sunday school work. A comprehensive and most valuable paper was read by the secretary, the Rev. Paul Ziegler, giving statistics of Church growth in Detroit in recent years and clearly showing that Church growth almost stopped when, a few years ago, the true aggressive policy of planting new missions and Sunday schools was questioned on the plea that the existing missions must first become stronger. The way to make them thrive was to plant more. This important subject was discussed at length by the Rev. Campbell Fair, D.D., the Rev. R. W. Clark, D.D., several others of the clergy and by several laymen and women. On Tuesday morning there was a celebration of the Holy Communion and an appropriate address was delivered by the Rev. Wm. H. Morgan. Following this a paper was read on "The minimum of a teacher's duty" by Mr. Karl F. F. Kurth, Superintendent of St. George's Sunday school. He closed with these words: "The minimum of a teacher's duty is the maximum of the teacher's strength." An active discussion

of the subject was opened by the Rev. Kemper Bocock. The last feature of this morning's session was, "Don't—Cautions to superintendents and teachers," by the Rev. Dr. Fair, the guest of the Institute. If two negatives make one affirmative, the thirty "don'ts" so presented by Dr. Fair must have resulted in more than the proportionate fifteen positive good resolves by his many hearers. A few examples are given without illustration or development here. "Don't be prejudiced against any scholar. Don't be impatient. Don't be partial to any scholar. Don't fail to note small beginnings of improvement. Don't overdress." At the afternoon session a box of "Good Resolutions" was opened and edited by the Rev. J. F. Conover, D.D., in a way very helpful and stimulating to all. They were furnished by any one interested and were unsigned. A discussion on the question, "Where are the children of Church families on Sunday afternoons and where are the teachers?" was opened by Mr. Geo. H. Minchener, Superintendent of St. John's Sunday school. A timely and engaging paper on the topic, "Can we have an addition of one thousand to our number in the coming year?" was read by Miss Amelia May Potter, of St. Joseph's Sunday school. A striking paper was also read by Miss Harriet A. Marsh on "Problems for Sunday school teachers to solve." The writer has made a study, not only of the most approved educational methods of the day, but the criminal, industrial, and social statistics of our cities, and the result of her reading was the compelling of thought on the great theme and the responsibilities of the Christian parent, sponsor and teacher. This paper was ordered to be printed. Kindergarten methods in the Sunday school were presented by Miss Maud A. Reid, Principal of the Detroit Training School for Kindergartners. She illustrated the system with a class of 15 little children, teaching to them facts and lessons from the theme, "Our Saviour in the wilderness." The ever-popular question-box followed and it lost none of its popularity in the able editing of the questions by Dr. Fair. At the final session of the Institute, Tuesday evening, full reports were made from the eleven mission Sunday schools now existing in Detroit. Reports of officers were made, and an election of officers for the ensuing year resulted as follows, the Bishop of the Diocese being, *ex officio*, President of the Institute: 1st Vice President, Rev. James F. Conover, D.D.; 2nd Vice President, Mr. Geo. H. Minchener; Secretary, Rev. Paul Ziegler; Treasurer, Mr. Dudley W. Smith. A resolution was favorably acted on by the Institute to change the time of the annual corporate Communion from Tuesday morning to the morning of the Sunday before. The whole series of meetings was spirited and interesting throughout, and the sole regret of members was in the absence of the Bishop of the Diocese, who is now in Europe.

The January meeting of the Southern Convocation began in St. Paul's church, Jackson, on the 31st of the month. Holy Communion was celebrated in the morning at 10:30. In the evening at shortened Evensong addresses upon missionary work were delivered by the Rev. H. Tatlock, and the Rev. Jas. T. Ewing. Dean Tatlock presided over the morning and afternoon sessions of the convocation. Reports were made by the clergy upon religious statistics of all places within the convocation of 500 inhabitants and over. The Rev. C. H. Channer read a very able paper upon modern heresies, followed by a general discussion by the clergy and laity present. A committee of one clergyman and two laymen was appointed to represent the convocation and approach the Michigan Legislature upon the subject of church taxation. Dean Tatlock, Gen. Witherington and Mr. S. Post were named as the committee. Missionary delegations were appointed to visit all parishes and missions and hold meetings in support of diocesan missions. The following resolutions of condolence were passed at the evening service:

That, whereas, the members of the Southern Convocation of the Diocese of Michigan, in session assembled, have heard with profound sorrow of the death of one of their number, the Rev. Josiah Phelps, formerly rector of St. Peter's church, Tecumseh

Therefore, be it resolved, that this convocation extend its heartfelt sympathy to the widow and family, being confident of the blessed Christian work accomplished by him in the salvation of immortal souls during a ministry of 40 years, more than half of which was passed in his last rectorate, and having comfortable knowledge that though we miss the countenance and kindly intercourse of a brother priest, we rejoice in the assurance that "Blessed are the dead who die in the Lord."

The convocation accepted the invitation of the Rev. Jos. Ewing to hold the April meeting in Jonesville.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The first quarterly meeting of the local assembly of the Brotherhood of St. Andrew in Cleveland was held in the church of the Good Shepherd on the evening of Feb. 12th. The address was made by the Rev. Francis M. Hall, the subject being. "How to make the local assembly more efficient. Lay speakers followed on the same topic. These quarterly meetings are a new departure, and are designed to promote a closer unity between the different chapters and a more vigorous and systematic plan of work.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—At a recent meeting of former pupils of St. Paul's School, Concord, N. H., who are residents of this city and vicinity, suitable resolutions were adopted and ordered sent to the family of the Rev. Henry A. Coit, the late rector of the School. In 1885 Dr. Coit was nominated by the clergy of Easton for the Episcopate, but failed of confirmation by the laity.

Mrs. Loisa J. Loop, wife of the Rev. De Witt C. Loop, formerly rector of St. Mary's church at Franklintown, died at her home, 1405 N. Mount St., Feb. 7, in the 70th year of her age. She was the daughter of the late Judge Griffin of Rochester, N. Y. The body was taken to Rochester for burial. Mr. Loop is now assisting the Rev. Julius E. Grammer, rector of Trinity church.

BROWNSVILLE.—A subscription has started for a font to be placed in All Saints' church to the memory of the late rector, the Rev. W. D. Landstreet.

Colorado

John Franklin Spalding, D.D., Bishop

MAY

1. Chapter.
5. Leadville.
12. Salida and Buena Vista.
19. Greeley.
23. Idaho Springs and Georgetown.
26. West Plum, Castle Rock, and Littleton.

JUNE

2. Evening, cathedral, Baccalaureate Sermon by Bishop Leonard.
4, 5, 6, 7. Council week, cathedral, Woman's Auxiliary, Council, Ordination, Missionary meeting, Bishop's reception, Closing exercises of the schools, etc.
9. Georgetown and Idaho Springs.
17, 18, 19, 20. Alamosa, Monte Vista, Del Norte, Cotton Creek, Saguache, Villa Grove, etc.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—On Sexagesima Sunday the Bishop consecrated the Mary E. Bofinger Memorial chapel of Christ church cathedral. The chapel has been erected by Capt. John N. Bofinger in loving memory of his wife, who died in Carlsbad in the summer of 1893. The chapel stands at the southeast corner of the cathedral and is of stone in early English Gothic. It is about 45 feet long and 20 wide, seating about 100 persons. The noticeable feature of the chapel is the altar and reredos, the latter of which rises to a height of 24 feet. It is of Carrara marble with base and columns of Numidian. The altar front is richly carved from a solid piece, and the panel reliefs are brought out by gold mosaic. Above the altar and back of the columns supporting the arcade the mosaic is of mother of pearl. The panels between the buttresses are of green and gold. The central mosaic—made in Italy—represents the Adoration of the Cross, the colors beautifully blending. The interior walls are of a soft green, the chancel wall, where not covered by the reredos, being handsomely decorated in green, and red, and gold. The chancel rail is of highly polished brass with heavy oak bar. The pews and interior woodwork are all of oak. Although the chapel is a memorial, there are already other memorials in place. The west window, with three lancets, represents the Holy Family as seen in a carpenter's shop, and is erected in memory of mother, brother, and son, by Mr. Wayman C. McCreery. An exquisitely carved angel font is a memorial to the mother of the donor of the chapel, and the credence—of Carrara and Numidian marble—is a memorial of a faithful member of the altar committee. The chapel will be used for the daily services of the cathedral, and these now are three, Celebration, Matins, and Evensong.

South Carolina

Ellison Capers, D.D., Bishop

CHARLESTON.—The 60th anniversary of the ordination of the venerable and beloved rector of Grace church, the Rev. C. C. Pinckney, D. D., was commemorated Feb. 17th. There was a large gathering of Churchmen of this and other parishes, testifying by their presence to the high regard in which he is held. Bishop Capers was in the chancel, and besides several of the diocesan clergy, there were present the Rev. Drs. Hoffman, of New York, and Appleton, of Philadelphia, the Rev. John L. Egbert, of Massachusetts, and the Rev. Dr. Harwood, of Connecticut. Evening Prayer was read, the Rev. A. T. Porter, D. D., assisting. The choir, which was doubled for the occasion and aided by an orchestra, rendered the music very beautifully. The Rev. Dr. Pinckney himself preached the sermon from Psalm lxxxiv: 8, the text he had used for his first sermon on the day of his ordination. It was an historical discourse. Bishop Bowen, the third Bishop of the diocese, ordained Dr. Pinckney to the deaconate. Of the 60 years of his ministry five were spent on the Santee, 12 in the upper part of the State, chiefly at Greenville, and 44 in Grace church. Not quite two years were lost from sickness. The closing words of the sermon were: "God has blessed our congregation with peace and prosperity; our members have increased from little over 100 communicants at that time nearly fourfold, and we try to help our diocese and our weaker brethren. The principles on which my ministry is based have not changed in 60 years. My theology is 'to know Jesus and Him crucified.' My churchmanship is expressed by Ireneus: *Ubi Ecclesia, ibi Spiritus Dei, et ubi Spiritus Dei, ibi Ecclesia et omnius gracia.* The faith which I held has been enlarged but not changed since I took my ordination vows." At the conclusion of the sermon the Rev. Dr. Porter, on behalf of the bishop and clergy, read an address of congratulation.

Newark

Thomas Alfred Starkey, D. D., Bishop

SUMMIT.—Two years ago Calvary church was destroyed by fire, and since then services have been held in the parish house. Arrangements have meanwhile been making, and at an early date the corner-stone will be laid of a new church edifice, which will cost about $75,000. The church, when completed, will consist of nave, choir, sanctuary, and a northeast chapel, a baptistery and tower. The altar will be at the east end. The structure will be 130 feet in length, and the nave will be 65 feet wide. The chapel will measure 50 by 20 feet, and the tower 20 by 17½ feet. The choir and sanctuary will be 40 feet deep. The roof over the nave will be supported on eight pillars and four responds, thus forming a clerestory; and this roof will also extend over the choir. On the main floor of the church, south of the sacristy, will be an altar and guild room, and over this a gallery. Corresponding with these rooms on the north side will be a passageway leading to a chapel, and over this the organ will be placed. The sanctuary will be apsidal in shape, with three windows. The architecture will be early English in style, and the building will be constructed of gray granite, corresponding as nearly as possible to the old church. The trimming of the exterior will be of Ohio sandstone. The interior, both roof and floor, will be finished in Georgia pine, trimmed with red oak. The eight pillars will be of polished granite, and the choir and sanctuary will be finished in mosaic and tile. There will be sittings for over 700. The architect is Mr. Henry M. Congdon, of this city.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

HULMEVILLE.—Grace church, the Rev. William J. Robertson, minister in charge, has been closed nearly four weeks for repairs. The interior has been thoroughly renovated and electric lights have been put in. Feb. 22nd, re-opening services were held. At 11 A. M. sermon and celebration of the Holy Communion, preacher and celebrant, the Rev. Wm. Bryce Morrow; 3 P. M., Evening Prayer and patriotic sermon to the P. O. S. of America and other societies, preacher, the Rev. L. F. Hotchkin; 4 to 7 P.M., "Martha Washington Tea," followed by Evensong, with historical address by Prof. E. W. Martindell, secretary of the vestry, and addresses by other clergymen and Laymen.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

A very beautiful brass tablet, made by J. & R. Lamb of New York, has been placed in Trinity church, Elmira, in memory of the Rev. Andrew Hull, D. D., by some of his former parishioners. Dr. Hull was rector of Trinity from 1849 to 1866.

Grace church, Utica, has a very handsome new font. It represents, in purest white marble, the Angel of Baptism, kneeling on one knee, and holding in his hands a shell which forms the bowl of the font. It is a memorial of the late Henry Swartwout, of Troy, and is presented by his daughters, Mrs. Isaac N. Phelps, of New York, and Mrs. W. Jerome Green, of this parish. The design is after Thorwaldsen, and the work is by the Tiffany Glass and Decorating Co., of New York.

Part of the seven new chancel windows of Grace church, Utica, have been put into place. They were made in London and are among the finest in the diocese. The general subject is the worship of heaven and earth addressed to the Lord enthroned in glory, as expressed in the great hymns of the Church; and combined with this, the representation of the seven days of Creation, set forth in certain verses of the *Benedicite*, treated allegorically. The long lower light of each window will be divided into three compartments. In the upper compartment will be figured the singers of the hymns of heaven, in the lower compartment the singers of the hymns of earth, and in the middle the allegorical treatment of the *Benedicite*, which will correspond in each light to the day of the week represented in the cinquefoil above.

The vestry of St. Mark's church, Syracuse, has received a commission from Mayor McIntosh, of Auburn, to purchase a window for one of the transepts of the enlarged church, as a memorial of his wife, who, as Miss Pharis, was deeply interested in the music of the church.

Chapters of the Brotherhood of St. Andrew have recently

been organized in St. Mark's church, Syracuse; Christ church, Clayton; and St. Peter's church, Bainbridge. A chapter of the Brotherhood Boys has been formed in Calvary parish, Syracuse. The new altar and reredos in Grace church, Utica, are of Caen stone. The *mensa* of the altar has five inlaid crosses of colored marble. The front has three panels, separated by double columns, in which are the Chi-Rho and Alpha Omega in the north and south panels, and in the centre a Greek cross, having in its ends the heads of the "four living creatures;" the crown of thorns in a circle round it, and the sacred monogram I. H. S. at the intersection. Above the panels is a moulding, richly carved in grape leaves and tendrils. On the re-table is the word *Sanctus* thrice repeated. The reredos consists of one large panel with pilasters on either side, extending in width a little beyond the ends of the altar, and quite filling up the central bay of the apse. On the pilasters are statuettes of the four Evangelists, standing beneath elaborately decorated canopies, and the pilasters themselves rise up high above the central panel with pointed finials, on which are figures of angels with uplifted wings. The central panel is square at the top with a battlement beneath the window; under that is a Gothic arch, in the spandrels of which are angels swinging censers; and within that, is another cusped arch, with cherub heads in the cusps, and in the centre of all, the figure of our Lord ascending into heaven. This figure, which is about four feet high, is after Dore's picture of the Ascension. It is in high relief, the right arm being entirely disengaged, and the whole figure standing boldly out from the surface. The clouds above are composed of cherub heads, as in Raphael's great picture, and in the left-hand corner below are seen the walls and buildings of Jerusalem. On the plain space just above the re-table is the text: "He ever liveth to make intercession for us." This beautiful figure and the statuettes are the work of Mr. Carl Bitter, the artist who designed the bronze doors for the front of Trinity church, New York, a part of the Astor memorial. The rest of the work was done by Messrs. Ellin, Kitson & Co., of New York.

Texas

Geo. H. Kinsolving, S.T.D., Bishop.

Several beautiful and costly memorials have recently been placed in St. David's church, Austin. A handsome brass eagle lecturn, and a Bible bound in red morocco, have been given in loving memory of Richard Unett Lee, the only child of the rector of St. David's. The lecturn is very beautiful in design and execution, and was made by Messrs. J. & R. Lamb, of New York. The eagle stands on a globe, around which is the inscription: "In memoriam. Richard Unett Lee. Entered into life eternal, Sept. 22d, 1894. 'They shall mount up with wings as eagles.'" A chalice has been given by his parents. The silver of the chalice, except that which belonged to their son, is all from old family pieces, coming down three and four generations, from as many grandparents. This is enriched with gold and jewel settings; a gold choir medal (floriated cross) received nearly ten years ago, also a square cross set with small jewels, are inlaid round the bowl. Many large amethysts, with garnets, topaz, and opals, beautifully mounted, are set in the stem and base. Around the bowl runs the inscription: "The cup which my Father has given me, shall I not drink it?" With the cup is a flat paten fitting on it, of sterling silver and gold, inscribed: "A friend's offering. To the glory of God and in loving memory of Richard Unett Lee." A paten, with stand, has been given by her husband, "in loving memory of May Waddill Smith." This paten, also of sterling silver and gold, has an exquisite engraving of the *Agnus Dei*; in a circle in the centre of the gold surface, on the base of the pedestal, is the inscription, with the date, Oct., 1894, and the text, "This is my body." These three pieces are the work of Charles F. Hogeman, New York. A flagon, completing the memorial set, is to be given chiefly by those in St. David's congregation who received the holy rite of Confirmation at the hands of the Rt. Rev. Alexander Gregg, to testify their loving memory of this faithful "Father in God, who for so many years went in and out among his people with fatherly kindness and tender care."

California

William F. Nichols, D.D., Bishop

San Diego.—A work begun by the Rev. H. B. Restarick last October, has resulted in much good to the men out of employment, who during the past two years have been numerous in Californian towns. The Good Samaritan Home has aided a large number in maintaining self-respect and in gaining work. In January at this Home 1,345 meals were served and 527 nights' lodging given. A wood-yard has enabled men to pay by labor for what they have received. The Home has had the liberal support of the people of the city. The law of the State is such that it has been a rich harvest to constables to arrest any man looking for work, so that some of these officers at small places on the railroad ave made hundreds of dollars a month by arresting men walking through the place. Often this has been done with the consent of the tramp, who has been offered a ride to the county seat (often far away) and a certain small sum of money if he would consent to an arrest. This practice Mr. Restarick exposed in the press, as widespread in the State.

Coronado.—St. Peter's mission, in charge of the Rev. Geo. N. Deyo, has in course of construction a church built of granite. It will cost about $10,000. It will be ready for consecration after Easter.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

Corning.—In our last issue we gave an account of the new Christ church, referring briefly to the stained glass windows. Those in the chancel are based upon the paintings by the well-known artist, Hoffman of Munich. On the left, "The Presentation of the Magi;" on the right, "Christ in the temple with the Doctors," both gifts of the Ladies' Altar Guild, and in the centre "The Ascension," arranged for by the Building Committee. These three windows, rich, strong, and vigorous in color, harmonize successfully with the chancel treatment. At either end of the north and south transepts are large traceried windows with five main openings each. That in the north transept is the "Olcott" memorial. The subject of the *Te Deum* being selected, permits of a remarkably interesting arrangement of angelic figures, light, delicate, and brilliant in color, both drapery and opalescent glass being used for all parts. The window is a veritable jewel, and the scheme of ivory tones interspersed with delicate rose, light green, blues, creams, etc., framed by a darker floral treatment of the side lights, and the intricate jeweled effect of the upper tracery, is one which will always under every condition of sunlight give a satisfactory artistic effect. On the opposite side of the transept is the "Houghton" memorial, the subject that of "The Guardian Angel," as it is in memory of Mr. and Mrs. Houghton's little daughter. In the central light is the figure of a little girl, stopped in the act of picking flowers, having her small apron filled with lilies, by a guardian angel who has descended from above and is calling her from her earthly pleasures to heaven. The window donated by Mr. and Mrs. W. L. Bigelow, of Englewood, N. J., who were formerly connected with the parish at Corning, is a memorial to their three children, William Levi Bigelow, Charles Thomson Bigelow, and Carrie Adene Bigelow. The subject is "Praise," and the work has been carried out in the finest form of American opalescent and drapery glass, by the Messrs. J. and R. Lamb, of New York, and adds one more success to their long list of memorial art work for which they are so well known.

Lockport.—The 60th anniversary of the organization of Grace church, the Rev. W. F. Faber, rector, was celebrated on Saturday and Sunday, Feb. 9–10. Owing to the inopportunness of the time set for the observance of the anniversary, the violence of the storm and the consequent blockade of the railroads, the clergy at a distance to whom invitations had been sent were unable to be present. On Saturday at 5 o'clock Evening Prayer was said by the rector assisted by the Rev. E. H. Martin. On Sunday there was a Celebration of the Holy Communion at 9 A. M. followed by Morning Prayer and Litany at 10:30 when the rector delivered an historical sermon. In the evening after full choral service the Rev. E. H. Martin preached. A sad event, marring the full joy of the rector on this otherwise happy occasion, was the extreme illness of Mrs. Faber followed by her death at noon on Monday, the 11th inst. A woman of many gracious gifts, she charmed all who came into her presence. Her husband and children have the sincere sympathy and prayers of the clergy of the diocese.

Buffalo.—A regular meeting of the Convocation of the Deanery of Buffalo was held in St. Mary's church, Tuesday, Feb. 19. The sermon was preached by the Rev. W. W. Rafter from Acts 10: 34, 35. At the business session held in the afternoon Dean Bennett presided. There were present 26 clerical and 10 lay delegates. Reports were received from the Dean as General Missionary and from others in charge of mission stations. These reports indicated activity and progress, manifested in the payment of debts, a desire to depend on their own energies as far as possible, increased attendance and interest, and in the support of regular services. An important item in the order of business was the revision of the by-laws of the convocation.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The Standing Committee have given consent to the consecration of the Rev. John Hazen White as Bishop of Indiana.

A chapter of the King's Daughters has been organized at St. Luke's, Wilmar.

The parishioners of St. Stephen's parish, New Paynesville, are making strenous efforts to pay off the debt on their church. A boys' and girls' guild has been organized and a Sunday school is conducted every Sunday by Mr. A. Haines.

Minneapolis.—The local assembly of the Daughters of the King held a very successful and enthusiastic meeting at Holy Trinity church. The proceedings began with a celebration of the Holy Eucharist at 7:30 A. M., the Rev. S. B. Purves, rector, celebrating. At 2:30 P. M. the business session convened; 64 delegates present. Bishop Gilbert delivered an inspiring address on the work of the order; Mrs. W. Weitzel followed with a paper on "The best work of our order;" Mrs. Crouse, of Red Wing, "What to do with non-active members." At 5 P. M. supper was served in the guild room. At 7:30 P. M. Evening Prayer was said in the church and the rector gave an informal address on work, and urged a prayerful consecration to the work of the Lord. The next meeting will be held at St. Paul's church in May. Encouraging reports were read from the various chapters showing spiritual strength.

St. Paul.—The late Col. J. L. Merriam, a member of St. Paul's church, has bequeathed to St. Luke's Hospital $5,000.

The Brotherhood of St. Andrew seems to have been infused with new life, zeal, and activity lately; defunct chapters are being revived on strictly Brotherhood lines, encouraging reports come in from all the chapters of renewed zeal and strength. Monday evening a large number of delegates from the various city chapters, accompanied by their respective rectors, assembled in St. Paul's church. After a shortened form of choral Evensong the rector, the Rev. Dr. Wright, welcomed the assembly and announced the re-organization of the very first chapter of the Brotherhood in St. Paul. Mr. Cochran presented a report looking to the formation of a Brotherhood House in some central part of the city, from which all the chapters in the city could work and extend their influence. The report was unanimously adopted. The Rev. C. H. Haupt gave a short, interesting address on "Brotherhood Bible classes." Mr. Beardsley's motion that the chapters present form themselves into a local assembly was carried. The officers elected were, Brother Temple, president; Brother Appleby, vice-president; Brother Kearney, secretary; Brother Munns, treasurer; Brother Beardsley, member, with one member from each chapter to form an executive committee. Much enthusiasm and zeal were displayed throughout the entire meeting. Refreshments were served by the ladies of the church in the guild room at the close of the session and an exceedingly enjoyable half hour was spent socially.

The Central Convocation began its session Feb. 12th at Christ church. The Rev. C. D. Andrews, rector, delivered the sermon. Bishop Gilbert followed. In speaking on the division of the diocese he said: "I feel the need of it. Not to lead you to think I am killed with work, for I never felt better in my life, but the needs of the diocese have grown beyond my care." The musical portion of the service was rendered by the vested choir in excellent taste and precision. The second day's session opened with a celebration of the Holy Eucharist, the Rev. M. N. Dray, celebrant. Mr. Dray was appointed secretary of the convocation. A message of congratulation was directed to be sent to the Rev. J. H. White, Bishop-elect of Indiana. A committee was appointed to prepare resolutions of a complimentary nature for the Rev. A. J. Graham, formerly the dean of the convocation, who has gone to Washington, D. C., to live. The Rev. Y. P. Morgan thought the convocation ought to have control of the missionary work in its own jurisdiction, and a committee was appointed to consider the proposed amendment to canon xvii, the committee consisting of Messrs. Morgan, Nichols and Holmes. The Rev. H. P. Nichols read a paper on the convocation, and suggested five points—short sessions, sessions for the clergy, sessions for the laity, missionary information, popular service. Among the suggestions made during the morning, Bishop Gilbert recommended that each year each clergyman preach a sermon on the missionary work of the diocese. At the evening session the Rev. Israel Bergstrom spoke on the work of the Church amongst the Swedes. He thought they should be instructed in the English language in order that they may be brought nearer and closer to the Church. The Rev. Dr. Wright followed with an excellent paper on the "Old liturgies of the various denominations."

West Missouri

Edw. Robt. Atwill, D.D., Bishop

BISHOP'S APPOINTMENTS

MARCH

1. Butler.
3. Maryville and Amazonia.
10. West Plains.
11. Willow Springs.
12. Mountain Grove.
13. Aurora.
14. Monett.
15. Lebanon.
17. Springfield: Christ church and St. John's.
24. Chillicothe and Utica.
31. St. Joseph: Christ church, St. Matthias', and Holy Trinity.

APRIL

5. Marshall.
7. Kansas City: Grace church; P. M., Trinity; evening, St George's.
12. Christ church, St. Joseph.
14. St. Joseph: A. M., Christ church; evening, St. Mark's.

The Living Church

Chicago, February 23, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new one.

AN Illinois senator expresses disapprobation of the tendencies at the State University. He observed that the catalogue was largely adorned with pictures illustrative of the educational advantages of the institution. There were views of the base ball team, the college brass band, the foot ball team, the bicycle club, and the like. He had looked in vain for pictures of students in their class rooms, or in the laboratory, or the chapel. He had expected to find pictures of the students in the agricultural section at work in the field. He evidently has the old-fashioned idea that a university is primarily a place for instruction in languages, philosophy, and science, and that recreation is subordinate to the proper business of the place. Any freshman could show him that he is far behind the times. Since Mr. Charles Francis Adams made his assault on the "dead languages" a dozen years ago, modern ideas have taken a long stride. We never hear of the men who stand at the head of their classes and carry off the honors of their colleges in the intellectual arena. "College news," as reported by the daily press, is almost entirely confined to the record of intercollegiate sports, and the academical heroes are the captains of "teams" and of "nines" and the champion bicyclists.

A CORRESPONDENT condemns "electioneering," as he calls it, in Episcopal elections, and especially "electioneering bishops." He cites a recent occurrence, when a bishop's letter, advocating the claims of "a favorite," was printed and sent "broadcast over the diocese." The election of a bishop is, indeed, a very serious and solemn act, and no worldly methods, no political "wire-pulling," should lead up to it or be permitted to enter the councils of the Church. But information must be sought, and neither bishop, priest, nor layman should be censured for responding privately to inquiries made in good faith concerning those who may possibly be nominated for this highest office in the Church. For a bishop or any other to urge the election of "a favorite" would seem to be presumptuous, but to suggest "the right man for the place," in response to inquiry from an elector, seems to us entirely proper, and in some cases has proved to be very helpful. In the case of episcopal interference referred to, we have no idea that the bishop intended his letter to be printed and circulated as a campaign document. His permission to use the letter was probably misconstrued. While we recognize the right of bishops and other clergy to respond frankly to inquiries relating to possible nominations, we venture to suggest that such responses should be carefully guarded from publicity and from possible imputation of "electioneering."

THOSE of our readers who feel an interest in the course of affairs in Church and State in England will have noticed the recent letter of Mr. Chamberlain, the leader of the liberal-unionists. Considering disestablishment in Wales as inevitable, he proposes that Churchmen shall join forces with the Unionist party to secure the liberal and even generous terms to which, as he considers, the Welsh Church is justly entitled. He thinks it is possible now to insist upon an advantageous compromise, but that it is not likely, if this opportunity is not grasped, that it will recur again. He thinks that, under such circumstances, the Church being freed from the State, will rise to a position of influence and usefulness that it has never before enjoyed. The general attitude of the party of Church defense in answer to such propositions is illustrated by an article in *The Church Review*. It is simply *non possumus*, we cannot "make friends to ourselves of the mammon of unrighteousness." Says *The Church Review:* "We would rather lose every penny which the Church possesses, and every one of the sanctuaries which she has raised by her voluntary efforts, than connive at what we honestly believe to be robbery of God." For our part, we are not sure that such a position is sound beyond all question. When robbers stand ready to seize all you have, but may possibly be bought off by a ransom, is it wrong to pay the ransom? Even if the question is about trust funds, is it not doing the owner better service to give up a part and save what one can, than to be stripped of the whole? It appears that the position of *The Church Review* would logically debar the friends of the Church from offering any amendments to a disendowment measure in Parliament itself, since they would thus be guilty of "connivance" with sacrilege. They could only oppose the measure as a whole. If it is allowable to attempt to modify a measure after it has come into Parliament, it is surely allowable to do so in advance of that stage of things.

Suggestions for Lent

Every year we American Churchmen are more and more in peril from the pleasures and cares of this world and the deceitfulness of riches. Every year our need of Lent is greater, and the wisdom of our Holy Mother, the Church, in requiring its observance, is more and more apparent. May the coming Lent be to many a welcome respite from worry and distraction, and from excessive amusements and indulgences—balls, banquets, plays, and the like, which, during the penitential season the Church considers unchristian, and even the world considers "bad form."

As individuals, alone with God, let us examine our lives, and repent truly for our sins past, devoting more time to public and to private prayer, and at least some minutes every day to the devotional reading of Holy Scripture. Let us do some good each day, if it be only to speak one additional kind word. Let us practice reasonable self-denial in eating and drinking; making, in one or more ways, real acts of self-sacrifice—real enough to be felt—especially of such kind as will allow us greater means for alms-giving and offerings.

As families let us see to it that there be more true religion in the home, that the children be taught in holy things, brought to divine service, and sent to the Sunday school of the parish church. If there be any households in which there is no Family Prayer, nor even Grace at meals, let the head of the house reflect whether this be not the time to "repair the altar of the Lord which was broken down," to begin to set a Christian example to his children and his neighbors, and say: "As for me and my house, we will serve the Lord."

As congregations of the Catholic Church, our besetting sin is not gossiping, slandering, quarreling, meanness, drunkenness, impurity, or intentional heresy. Our besetting sin is neglect of the public worship of Almighty God. This is a threefold evil. It is itself a sin; it is a symptom of spiritual disease; and it is a sure cause of religious decay and death. In a word, it is a sin, a symptom of sin, and a cause of sin. This terrible impiety is widespread among us. First, in the case of fathers. Second (and can fathers wonder?), in the case of young men, who, above all others, most need every help that comes of worship, instruction, sacramental grace, Church fellowship, pastoral friendship, and spiritual guidance. Third, in the case of those from among the so-called "society women," who really have the fewest cares. These seem to be the least excusable of all; their indifference the most unaccountable; their sin the most distressing to the heart of God.

But to all—even to these—Lent offers help and peace. And especially to any whose hearts are burdened with sins, and who cannot quiet their own consciences, no faithful priest of the Church will ever refuse a pastor's tenderest sympathy, confidence, counsel, spiritual guidance, and (where there is true penitence) the comfort and the benefit of absolution.

Lent may be utterly ignored. It may be kept as an empty form; or it may be a salutary and beneficent means of grace, which will raise us to a higher plane of Christian living, and enable us to make our Easter Communion worthily, devoutly, and to our great and endless comfort.

Lutheran Forms in the Prayer Book

To the Editor of The Living Church

It may be of interest to some to know that the Exhortation, Confession, Absolution, Comfortable Words, and Prayer of Thanksgiving, in our Liturgy, are derived from Lutheran sources. This is accounted for by the fact that Archbishop Cranmer was very much under the influence of the Lutheran movement; especially so, as his second wife was the niece of the famous Lutheran, Osiander. Crumwell also was Lutheran.

C. R. D. C.

That certain elements in the Prayer Book were derived from "Lutheran sources" is no new discovery. In Burbidge's "Liturgies and Offices of the Church" all necessary information is given on this point. From two opposite directions it has been made the ground of attack upon the Catholic continuity of the English services. The utmost that can be said is to be found in Dr. Jacob's "Lutheran movement in England," and in Father Gasquet's "Edward VI. and the Book of Common Prayer."

There is no doubt that the Exhortation, Confession, Absolution, Comfortable Words, and Thanksgiving in our Liturgy, were to a certain extent derived from the "Consultation" of Archbishop Hermann of Cologne, published in 1543. Hermann was closely allied with some of the more moderate leaders of the German Reformation, especially Melancthon. Dr. Jacobs says that Hermann's service did not meet with the favor of Luther, who had not patience to read it through.

It was a long time before Lutheranism became crystallized as a system definitely at variance with the Church, and it was not finally dealt with until the Council of Trent. It was at first regarded as a reforming influence, including men of differing views. Many distinguished men whose loyalty to the Church never wavered were strongly attracted by its earlier phases. Cardinal Pole himself was known to have sympathies in that direction, and at the time of his death, in 1558, he stood deposed from his position as papal legate in England, and had been summoned to Rome to answer the charge of heresy. Archbishop Hermann was still in communion with Rome when he held his reforming council at Cologne, and his propositions were those of a Roman prelate with his suffragans and theologians.

When it was determined in England to add to the Liturgy so as to emphasize the idea of Communion, a form corresponding to the old ritual for communicants was inserted and made an invariable adjunct of the Mass itself. It was seen to be desirable to popularize this feature as far as possible. Nothing, therefore was more natural than to make use of material already at hand in the published "Consultation" of Hermann. But upon comparing the two documents, that of Cologne and the English, it is seen at once that the resemblance is very superficial. While the forms are of the same character, the resemblance in phraseology is barely sufficient to prove the relationship. Whatever "Lutheranism" there is in the book of Cologne has been completely eliminated in the English, and the style of the latter is infinitely superior to the former. In the English service appears the Prayer of Humble Access, which has no prototype among the German forms. Without these historical explanations the statement that certain forms in our services were derived from Lutheran sources is likely to lead to mistaken inferences. Whether Cranmer is rightly termed a Lutheran is fairly open to question. He is claimed also by the Calvinists and Zwinglians. Those who are most familiar with his works find it difficult to classify him. The conviction forces itself that on some fundamental questions he was incapable of making up his mind. Fortunately, he was not one of the "founders" of the Church, and his personal views have only an historical interest for us.

Five Minute Talks

BY CLINTON LOCKE

LENT HAS BEGUN—Let us talk about it a little. The word is from the Anglo-Saxon, "lencten," meaning "spring," because Lent always comes in the spring, though it often begins in February. The time varies, for Ash Wednesday depends upon Easter, and is early or late, as that feast is early or late.

There are two parts to Lent, as, indeed, there are to every act and every ceremony—the outward part and the inward part; that which you do with the body, and that which you do with the spirit.

Let us take up first the outward part. You will hear that the principal duty of Lent is fasting, and the general idea of fasting is that it means simply abstinence from food. It does mean that, but in the Church's idea it means a great deal more than that. Our branch of the Catholic Church differs from other branches in never having made precise and specified rules about the kind of food you should or should not eat in Lent, and that was very wise, for it is impossible to make any rule that will suit everybody. You will read in the papers just before Lent the rules set forth by the different Roman Catholic bishops. They differ in different dioceses, but in every Roman Catholic parish the priest grants any number of dispensations; so that, after all, there is not much more uniformity than among us in regard to the Lent fasting. Some people think that if they substitute fish for flesh they are fulfilling the precept, but that will not work. One of the most delicious and sumptuous dinners I ever was at in my life was given in Rome, in the middle of Lent, by a monsignore attached to the Pope's household. Many were the courses, abundant the wines, but there was not an atom of meat served. Certainly this could not be called fasting. In many parts of our country it would be much more expensive to serve fish at the meals than to serve meat, and to save expense for food is one great part of fasting.

Now, just because your Church has not made any petty rules, you must be the more particular to make rules for yourself on this subject of Lenten food, and I put under that head, drinks and tobacco. In the first place, you ought to ask yourself in the presence of God: "Can I diminish the amount of my daily food?" Many people cannot. It immediately affects their health, and very many never take at any time more food than is absolutely necessary for living. A parish priest whom I knew limited his food so much that he fainted in church and was ill for a week, and the parish was deprived all that time of Lent services. How much better it would have been for him to be less abstemious. In another parish, people told me they were afraid in Lent to speak to the rector; his strict fasting made him so cross and so irritable. Now, any fasting that produces such effects is positively sinful. But for those of us who are removed from that utter poverty which spreads Lent over the whole year, some lessening of our food will do us good, even physically. We Americans eat too much any way, and any doctor will tell you that about half his cases are connected with the stomach and are the results of over-eating. But letting alone any medical effects, our own individual experience tells us that we cannot pray, or think, or listen, or do any mental work, half as well under heavy eating as under light diet, and Lent is a time for a great deal of thinking and praying,

Then does obedience, simple obedience, count for nothing? Soldiers obey many rules because they are the orders; that is sufficient for them. Ought not the Church's orders to be sufficient for us? Where did she find fasting? Where but in her Master's life and example?

But whatever conclusion you arrive at (and, remember, it must not be a self-indulgent conclusion) about the quantity of your food, you cannot be in much perplexity about the power of changing the quality and expense of it. I do not mean that in imitation of the silly acts recorded about some Romish saints, you shall eat any nasty mess, with the idea that it shows your sanctification. I mean that you shall, during Lent, choose plainer, simpler, cheaper food, and take the money saved for holy purposes. It would be undignified to go into a discussion of various foods, but certainly we can instance drinks and tobacco. Unless medically ordered, they certainly can be given up; very expensive things they are, and very many men would feel their loss more than anything else. Perhaps one Lent's experience would show many how much better they were without them.

I know how thorny all this subject is, how many exceptions come up, how experiences differ. I am not expecting to cover every man's case. I am just putting before the readers of THE LIVING CHURCH a few general principles which may help them to follow the Church's precept of Lenten abstinence.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE I

5—GOD THE CREATOR OF ALL

The Father Almighty, Maker of heaven and earth.

As has been said, that which we must first of all believe is that there is one only God; the second is, that that God is Creator and Maker of heaven and earth, of things visible and invisible. And, setting aside for the present, abstruse reasonings, let us illustrate in a very simple way this proposition, that all things have been created and made by God. For it is evident that, if one, upon entering a house, should feel heat, and upon going farther in, a greater heat, and so on, he would believe that there is fire within, even though he should not see the fire itself that causes the heat; so is it with one who reflects upon the things of this world. For he finds all things arranged in different degrees of beauty and dignity; and the nearer he comes to God, the more beautiful and excellent does he find them. Thus, the heavenly bodies have more beauty and dignity than those beneath them, and invisible things than things visible; and so we must believe that all these things are from one God, who gives to each thing its own being and dignity. "Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know Him that is; and again, by the greatness and beauty of the creatures proportionably the Maker of them is seen," Wis. xiii: 1, 5. So then it ought to be to us most evident that all that is in the world is from God.

6—THREEFOLD ERROR AGAINST THE DOGMA OF CREATION

Concerning this, however, we ought to avoid three errors.

1. The first is the error of the Manichæans, who say that all things visible were created by the devil, and so attribute to God the creation only of things invisible. The cause of this error is that they affirm that God is the highest good (and this is true indeed), and that all things which are from good, are good; but then, failing to discern what is evil and what good, they believed that all those things that are somewhat evil are altogether evil; and so fire, because it burns, is said by them to be altogether evil, and water, because it drowns, and in like manner of other things. Therefore, because none of those material things is altogether good but somewhat evil and imperfect, they affirmed that all things visible were made, not by the good God, but by the evil one. In reply to these, Augustine makes use of the following illustration: If one should go into a carpenter's shop and should find there tools which hurt him when he stumbled against them, and should forthwith judge the carpenter to be a wicked man because he kept such tools, he would judge foolishly, because the carpenter keeps those tools for his work. Even so is it foolish to say that any creatures are therefore evil because they are in some way capable of inflicting injury; for what is injurious to one may to another be beneficial. Now this error is contrary to the Faith of the Church, and in order to avoid it we say, 'of all things, visible and invisible: "In the beginning God created the heavens and the earth," Gen. i: 1. "All things were made by Him," John 1: 3.

2. The second is the error of those who affirm that the world has existed from eternity, whom Peter quotes as saying: "Since the fathers fell asleep, all things continue as they were from the beginning of the creation," II Pet. iii: 4. They are led to this way of thinking because they cannot imagine how the world had a beginning. "It happens to them," says Rabbi Moses, "as it would to a child placed upon an island as soon as he was born, never seeing a woman nor knowing how a man is born into the world; if it should be told such a one, when he was grown up, how a man is conceived, carried in the womb, and born, he would believe nothing of what was told him, because it would seem to him impossible that a man should be in his mother's womb" So they, regarding the present condition of the world, do not believe that it had a beginning. This error also is contrary to the Faith of the Church, and in order to avoid it, we say: "Maker of heaven and earth;" for if they were made, it is evident that they did not always exist, and it is written: "He spake, and they were made," Ps. cxlviii: 5.

3. The third is the error of those who affirm that God made the world from pre-existing matter. They were led to this way of thinking because they wished the power of God to be measured according to our power; and since man can make nothing unless from pre-existing matter, they believed that in like manner God could not; and so they affirmed that in creating things He had pre-existing matter. But this is not true; for man can make nothing without pre-existing matter, because he is an individual maker, and can only bring into a certain form matter furnished beforehand by some one else. And the reason of this is that his power is limited to the production of form only, and so he can be the cause of nothing but this form. But God is the universal cause of all things, and creates not only form, but also matter, and so created all things out of nothing; and in order to avoid this error we say: "Creator of heaven and earth." There is this difference between creating and making, that to create is to make something of nothing, while to make is to make something of something else. If then He made them out of nothing, we must believe that He could make all things again, if they should be destroyed; and so He can open the eyes of the blind, raise the dead, and do other wonderful works. "For with Thee to will is to do," Wis. xii: 18.

7—FIVEFOLD FRUIT THAT WE MAY GATHER FROM THE FIRST ARTICLE OF THE CREED

By meditation on such truths a man is guided:—

1. *First*, to the knowledge of the Divine Majesty; for the Maker is greater than what is made, and so, as God is the Maker of all things, it is evident that He is greater than all things. "With whose beauty if they being delighted took them to be gods, let them know how much better the Lord of them is. * * * But if they were astonished at their power and virtue, let them understand by them how much mightier He is that made them," Wis. xiii: 3, 4. And thence it is that

whatever can be thought or conceived is less than God Himself. "Behold, God is great and we know Him not," Job. xxxvi: 26, surpassing our knowledge.

2. *Secondly*, by such thoughts a man is led to thanksgiving; for since God is Creator of all things, it is certain that whatever we are and whatever we have, is from God. "What hast thou that thou has not received?" I. Cor. iv: 7. "The earth is the Lord's and the fullness thereof, the round world, and they that dwell therein," Ps. xxiv: 1. Therefore we ought to give thanks to Him. "What shall I render unto the Lord for all the benefits that He hath done unto me?" Ps. cxv: 3.

3. *Thirdly*, a man is led to patience in adversity. For although every creature is from God and is therefore good according to its nature, yet if in anything it is injurious and inflicts pain upon us, we ought to believe that that pain is from God; though we may not therefore charge Him with evil, because no evil is from God, except what is ordained to good; therefore every pain which a man suffers being from God, he ought to bear it patiently. "Shall we receive good from the hand of God, and shall we not receive evil?" Job xi: 10.

4. *Fourthly*, we are led to a right use of the creatures; for we ought to use the creatures for that end for which they were made by God. And they were made for two ends: namely, (1), for the glory of God, because "The Lord hath made all things for Himself," Prov. xvi: 4 (that is, for His glory); and (2), for our use; "Which the Lord Thy God hath divided unto all nations," Deut. iv: 19. We ought therefore to use the creatures for the glory of God (that is, that we may please God in the use of them) and for our own benefit, so using them that we do not fall into any sin. "All things come of Thee, and of Thine own have we given Thee," I Chron. xxix: 14. Whatsoever thou hast, then, whether knowledge or wisdom or comeliness, thou shouldst refer all to Him and use it to the glory of God.

5. *Fifthly*, we are led by these thoughts of God to recognize the dignity of man. For God made all things for man, as it is written: "Thou hast put all things in subjection under his feet," Ps. viii: 8, and among the creatures, man, next to the angels, is most like to God: "Let us make man in our image, after our likeness," Gen. i: 26. He said this not of the heavens nor the stars, but of man; and that not as regards his body, but as regards his soul, endowed with free-will and incorruptible, in which he is more in the likeness of God than the rest of the creatures. We ought, then, to regard man, a little lower than the angels, as greater in dignity than the rest of the creatures, and in no wise to impair our dignity by our sins and by inordinate affection for the things of the flesh, which are beneath us and made to be in subjection to us; but we ought to keep ourselves in that high estate in which God made us. For God made man to have dominion over all things that are in the earth, and to be himself subject to God. We ought then to bring under and keep in subjection to us all created things; and ourselves be subject to God, obey and serve Him, and so arrive at last at that fruition of His Godhead, which He has thought good to set before us as the end of our being.

(*To be continued.*)

Thoughts for Lent

BY CAROLINE FRANCES LITTLE

"Hear thy servant's meditations,
Lord of Light and Love Divine,
Hear our sad soul's supplications,
And incline our wills to Thine!
May this time of prayer and fasting,
All these hours of holy rest,
Bring us treasures everlasting,
Be to us a season blest."

INTRODUCTION

The devout observance of the Lenten season is a habit that increases with each returning year, and is one which can never pall upon those who hunger and thirst after righteousness. For there are always sins to be overcome, works of corporal and spiritual mercy to be engaged in, and above all, the withdrawal from the world and its lawful pursuits gives more time and quiet for meditation, that handmaid of religion. The contemplation of God and heavenly things is an ever-springing fountain which the ages of eternity cannot exhaust. Says the devout Francis de Sales: "I will contemplate the infinite wisdom, omnipotent, and incomprehensible goodness of God, but I will specially aim at this—how these excellent attributes shine forth in the sacred mysteries of the life of our Lord Jesus Christ."

There is then no subject so suitable for Lenten contemplation as the human side of the life of Christ. He came to earth not only as a sacrifice for our sins; He came also to set us the example of a pure and holy life. There are many ways in which to study the life of the blessed Jesus, but it will suffice for our purpose to look upon it in two aspects. We find that His life was one of work, and yet it was pre-eminently a life of prayer. He worked as a man and He prayed as a man.

I.—WORK

The life of our Lord was one of simplicity. His home was the abode of a carpenter in an obscure mountain village. In this town of Nazareth, held in ill-repute by the inhabitants of Palestine, He passed thirty years, making Himself one with the poor and lowly, whom He had come to save. Infinite would have been His condescension had He left His Father's house for the highest earthly throne, but how transcendent is His humility when we view him in his lowly Nazarene home. As has been said: "He set His own feet upon the paths which the poor and neglected must tread. He lived His life in Nazareth that He might pour silent contempt upon the world's pride of place, fortune and fame; and that His followers might learn to make any post of duty honorable by their own greatness and fidelity.

We can picture to ourselves our Lord as He came to manhood and took upon Himself His foster-father's trade, and supported His gentle and holy mother by the labors of His own hands. He knew weariness, hunger and thirst like others, but still He toiled on, unknown and secluded, waiting until His Father should give the word which would be the signal for His going forth upon the special mission for which He entered this world. As a man He learned the lesson of silence, patience, and humility while He plied His lowly trade.

"Meek and sweet in the sun He stands,
Drinking the cool of his Syrian skies.
Lifting to Heaven toil-wearied hands,
Seeing His Father with those pure eyes.

"Gazing from trestle and bench and saw
To the kingdom kept for His rule above;
Oh, Jesu, Lord! we see with awe!
Oh, Mary's son, we look with love!"

"I must work the works of Him that sent me," was ever our Lord's motto. Whether it were to labor at the carpenter's bench, or to heal the sick and feed the multitude, He ever held Himself in readiness for each heaven-sent task as it presented itself before Him. The heart kindles with humble and adoring love as it dwells upon the self-sacrificing life of Christ.

"Do I not love Thee? Thou whose patient feet
Pressed Olivet's green slopes, or wearily
Day after day, along the city's street,
Mid toil and heat bore the hard lot of our humanity!"

Finding that our Lord's life was one of work, we must of necessity endeavor to make our own after the pattern revealed to us. We find that He always did the work that His Father set for Him. We, each one of us, are placed in this world to do some certain work, which no one else can do, and which we are fitted by nature to perform. In the words of Mrs. Charles: "Let us be very careful of thinking, on the one hand, that we have no work assigned us to do, or, on the other, that what we have assigned to us is not the right thing for us." And Ruskin says: "He sets us all in the places where He wishes us to be employed, and that employment is truly our Father's business. He chooses work for every creature which will be delightful to them if they do it simply and humbly, He always gives strength enough and sense enough for what He wants us to do."

If we hold ourselves in readiness to do whatever He appoints, we will never complain if our little plans are frustrated and the time in which we intended to perform great deeds is occupied by the performance of what seems trivial to us. No work appointed by God, and done for Him, is trivial. Instead of the active, useful life we had planned, we may be called aside from the busy world to suffer and to be silent. Yet this is acceptable work to God. "They also serve who only stand and wait." Carlyle says: "Do not object that your duties are so insignificant; they are to be reckoned of infinite significance, and alone important to you." Years that are spent in obscurity are not lost years. There we may learn the lessons Christ came to teach; and when the lowly tasks are faithfully performed, either here or in the world beyond, other and greater tasks may await us. But until then let us learn the patient waiting taught by those thirty years in Nazareth.

"O silent years that saw the Light of Light
Fulfill Himself, and orb to perfectness
In lonely splendor, ere He rose to bless
The world that waited in its deepening night,
Teach the impatient hearts that burn to right
Earth's wrongs by some great deed's immediate stress,
The heavenly power of simple holiness!
That He who in His Nazareth out of sight
Awaits a high commission from above,
May surely know he serves his fellows when
He draws God earthward by up-reaching love,
Enshrining Him amid the lives of men;
Since they who would redeem the world from sin
By lifting souls, must first have God within."

Work done for God, and because it is our duty, is never degrading. But to work acceptably to God we must work with Him, with a realizing sense of His presence. In the words of Dr. Pusey: "Not man's manifold labors, but his manifold cares, hinder the presence of God. Outwardly thou mayest be doing the work of thy calling; inwardly, if thou commend thy work to God thou mayest be with Him in the third heaven!"

In this age there is too much haste in our work, a spirit of unrest; a great lack of self-recollection, which destroys the contemplative life, the proper atmosphere for the growth of the soul. In the words of another, "In whatever you are called upon to do, endeavor to maintain a calm, collected, and prayerful state of mind." Even in Church work, and in our efforts for the conversion of others, there is a tendency to work by ourselves, without asking for the guidance of the Spirit.

As a devout writer has said: "He who is in what may be called a spiritual hurry, or rather who runs without having evidence of being spiritually sent, makes haste to no purpose." In all our work, both secular and religious, we should aim to possess the spirit of restful dependence, without which no work can be perfectly done. Bishop Wilkinson says in that most admirable book, "The Communion of Saints"—"How much time you and I have wasted through not working in this restful spirit! We have rushed from place to place, feeling that something must be done, and that we must go and do it, ourselves, that very moment! And afterwards we found that if only we had first knelt down and committed it to God, the work would have been far better done." "Commit thy way unto the Lord, and He shall bring it to pass."

There is so much to be done, and so short a time to do it in, and sloth, one of the most insidious of the seven deadly sins, creeps in and often prevents our doing the very special work that God had assigned us. Or we allow the pleasures of the world so to stifle the inward hearing that when our Lord does speak we do not hear, and cannot answer, as Samuel did, "Speak Lord, for thy servant heareth." In the General Confession we, alas! are often guilty of the sin we deplore: "We have left undone those things which we ought to have done." Says a thoughtful writer, "That part of our work which we have left undone may first be revealed to us at the end of a life filled up, as we had hoped, with useful employments."

All are not called to work for their daily bread, but because they are blessed with wealth, talents, and time for the performance of great deeds, of them "much shall be required." For them there are vast opportunities to carry out great plans for the conversion of the world, for the relief of the needy, for the building of churches and hospitals, and for the amelioration of the hard lot of their poorer brethren in Christ. The command, "Six days shalt thou labor," applies alike to all. Their work only differs in kind, for all members of the body have not the same office; but all must work the works of Him who sent them into this world of sin.

That we may not grow selfish for ourselves or family let our motto be, "*Non ministrari sed ministrare*;" so when our little lives are ended we may say with our Blessed Lord, "I have finished the work which Thou

gavest me to do;" and with St. Paul, "I have fought a good fight, I have finished my course, I have kept the Faith." Then when the holy angels shall bear our redeemed souls through the golden gates into the rest that remaineth for the people of God, we shall hear those words of blessed assurance, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

(*To be continued.*)

Prayers for the Departed

Perhaps the abuses to which prayers for the departed have led have caused us to forget what good, if any, we may obtain by our supplications in their behalf. But then, too, on the other hand, it must be confessed that we know so little of what has special reference to the present state of those who have been taken from our sight, that it behooves us to be very careful in our prayers for them, should we make these prayers. Still it seems very cold to give up all interest in those who have gone before us, and thus, in a measure, to isolate ourselves from the great company of the faithful departed. It is not to be wondered at, therefore, if some find support for bearing before God in our prayers those whom we have loved and lost, yet not so lost as to be no longer in close fellowship with them. Nor is it to be wondered at if some when they join in the prayer of oblation before God, in our Eucharistic service, find great comfort when the words are uttered: 'We earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we, and *all Thy whole Church*, may obtain remission of our sins, and all other benefits of His Passion." For the words *all Thy whole Church* may be fairly construed as embracing as well the dead as the living. It is a blessed thing to feel bound to the holy dead, to realize that we belong to the faithful, who, whether present or absent, whether in this world or that which is unseen, are all one in Christ. Surely this is one of the priceless comforts which come to us when we kneel before God in Holy Communion. We are then, by anticipation at least, and one may say by reality, if we are cherishing thoughts which ought at such times to occupy our minds and our hearts, we are then, I say, of the gathered host of God's elect, of that great company who hereafter shall rejoice forevermore before God in that city where the Lord God the Almighty and the Lamb are the temple thereof."—*Rev. Thomas C. Yarnall, D.D.*

Letters to the Editor

OLD AND RARE BOOKS

To the Editor of The Living Church:

I suggest that you start a department for the sale and exchange of books. I found in three days through your paper a book I could not find in New York after three months' searching.

JOHN WRIGHT

St. Paul, Minn., Feb. 18, 1895.

READING FOR LENT

To the Editor of The Living Church:

I should like to call the attention of those who are looking for books suitable for reading in Lent, to three little volumes called "Thoughts on Christian Sanctity," "Thoughts on Union with Christ," and "Thoughts on the Spiritual Life," by the Rev. H. C. G. Moule, M. A.

The writer seems to be an "Evangelical," by which we ought to mean one who dwells on the spiritual side of the Christian life, somewhat to the disparagement of Church and Sacraments; but his "thoughts" are most helpful and quickening, keeping well "the proportion of the Faith," and even leading his readers at least within the precincts of sacramental doctrine.

H.

Septuagesima, A. D. 1895.

"STOP MY PAPER"

To the Editor of The Living Church

Pray allow me to express my thanks for the article "Stop my Paper" in the issue of Feb. 9th. Would that it might be circulated throughout the land.

When the people allow and demand even an editor to express a real conviction on an honest truth, then will the press of the country be a true educator, and not until then will we have our much boasted of, but not yet realized, "free peec h and free press."

Z.

THE NEW CONSTITUTION AND CANONS

To the Editor of The Living Church:

My attention has been called to the statement in several papers that the Commission on the Constitution and Canons of the Church, which has been sitting during the last week in this city, has decided to keep its work secret until the meeting of the General Convention in October. On the contrary, it directed a complete statement of the conclusions at which it had arrived, to be placed immediately in the hands of a printer, and as soon as possible given to the press. This will probably be done next week, when all who are interested in its work will have an opportunity of examining it.

E. A. HOFFMAN.

Gen. Theo. Seminary, Feb. 18th, 1895.

ST. JOHN'S HOME, A HOSPICE FOR THE AGED AND INFIRM CLERGY

To the Editor of The Living Church:

Will you kindly allow me space in your valuable paper for a brief statement about St. John's Home?

First, its location. Clifton Springs is a charming village situated forty miles southeast of Rochester, N. Y., on the New York Central and Lehigh Valley railroads. It is known, not only as one of the most healthy and beautiful spots in the State, but also for its famous sulphur springs. Located here is the Clifton Springs Sanitarium, a popular institution, well equipped in buildings, and in charge of a large medical staff. It is surrounded by extensive parks and beautiful lawns, in which are spacious pavilions, miniature lakes, and pleasant walks, all of which contribute much to the comfort and rest of its numerous patients. Here hundreds of ministers, among whom are many of our own clergy, come for rest and treatment. In addition to this, we already have a handsome stone church, a rectory, and a growing congregation. Such pleasant surroundings and special opportunities for medical treatment make the location of St. John's Home simply unsurpassed.

Secondly, its object. St. John's Home is, as Bishop Coxe rightly calls it, "a hospice," where the aged and infirm clergy, and especially those of limited means, can find a welcome shelter, free of charge, while under treatment at the Sanitarium. How many are the really valuable lives lost to the Church every year, as bishops can testify, for the lack of timely medical treatment. For a clergyman to break down before the age of sixty is a great loss to the Church, and yet how many reach it except through special care? From one to three months' needed rest may appear a small matter, but how often does it prove to be a most serious one to many who do not take it in due season. It is often thought too expensive, and for the poorly paid clergy undoubtedly it is. Now, St. John's Home aims to relieve this great and pressing need, which in many cases will give, as it were, a new lease of life to our clergy, and prolong their useful services to the Church. It is safe to say that a large majority of the clergy, especially missionaries returning from foreign fields, will find the kindly ministrations of such a home of great comfort and blessing. Already some contributions have been received. Others are promised. May we not hope that so worthy an object will strongly commend itself, not only to the clergy, but also to the princely liberality of Churchmen everywhere? All remittances and communications should be addressed to the

REV. J. B. BLANCHET,
Clifton Springs, N. Y. Rector.

Personal Mention

The address of the Rev. W. M. Reilly is changed to 1023 Fillmore st., San Francisco, Cal.

The Rev. W. C. McCracken has resigned the rectorship of St. Mary's, Tower, and became the rector of St. Martin's, Fairmont, Minn.

The Rev. Dean Davis has accepted the rectorship of St. John's church, Mankato, Minn.

The Rev. A. T. Pindell has just completed the 20th year of his rectorship of Sherwood parish, Cockeysville, Md.

The Rev. W. R. Turner will temporarily act as assistant in Memorial church, Baltimore, Md.

The Rev. Wm. D. Morgan has departed for a tour in Palestine and the East, to be gone some time.

The Rev. C. S. Abbott, Jr., has resigned his relation to the Associate mission at Omaha, Neb.

The Very Rev. Wm. Gardam, dean of the cathedral of our Merciful Saviour, of the diocese of Minnesota, has received the honorary degree of Bachelor of Divinity from Faribault Divinity School.

The Rev. E. R. Sweetland has accepted an appointment as missionary to Gunnison, Colo. Address accordingly.

The Rev. Curtis C. Gove, headmaster of Cary Collegiate Seminary, Oakfield, N. Y., will officiate during the Sundays in Lent at St. Paul's church, Rochester, N. Y.

Died

TOWNSEND.—At his home, Matinecock, Long Island, on Feb. 17th, 1895, aged 87 years, Isaac Townsend, for many years a vestryman of St. Paul's, Glen Cove, father of Rev. J. H. Townsend.

"I know whom I have believed."

HODGES.—In the city of Philadelphia, after a short illness of six days, of pneumonia, Miss Faustina Hasse Hodges, in the 72nd year of her age.

RIGBYE.—Entered into rest Feb. 20th, after a brief illness, Mrs. M. L. Rigbye, beloved sister of the Rev. Wm. Heakes, rector of St. Paul's church, Wellsboro, Pa. Funeral service was conducted by the Rev. F. C. Huntington in Grace church chantry, New York city, Thursday afternoon, Feb. 21st. Interment in Toronto, Canada.

MANNEY.—Entered into rest, at the residence of her daughter, Faribault, Minn., Feb. 12th, 1895, Sarah Trumbull Manney, widow of the Rev. Solon W. Manney, D. D., aged 89 years and five months.

JOSSLYN.—Entered into life eternal on Feb. 12th, Eloise Tiffany Josslyn of Niles, Mich., in her 80th year.

"Steadfast in faith, joyful through hope, and rooted in charity."

WADHAMS.—At the Church Home for Aged Persons, Chicago, Sunday morning, Feb. 24th, Mrs. Frances E. Wadhams, aged 91 years. Interment at St. Charles, Ill.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S. LANGFORD, D.D., general secretary.

STAMPS! OLD ISSUE!

The undersigned will be thankful to receive U. S. and foreign stamps and stamped envelopes (entire or cut square) of old issues (no current issues desired), to be disposed of for the benefit of the Orphanage of the Holy Child, of the Province of Illinois at Springfield, Ill. The Rev. FREDERICK W. TAYLOR, 312 E. Adams st., Springfield, Ill.

FOR THE AGED AND INFIRM CLERGY.

I need $15,000 to open and furnish St. John's House, for the Aged and Infirm Clergy of the Church. A most worthy object, which strongly appeals to every loyal Churchman. Any sum gratefully received. For full particulars address the Rev. J. B. BLANCHET, rector, Clifton Springs, N. Y.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

Church and Parish

FOR SALE.—A paying, private school, with good Church-patronage, in the suburbs of Chicago. Address G., care of LIVING CHURCH.

ORGANIST and choirmaster (communicant) desires position. Thorough Church musician accustomed to both vested and mixed voice choirs. Diploma and satisfactory references. Address ASSOCIATE, THE LIVING CHURCH Office.

FOR sale at great reduction in price, a handsome white silk super frontal to fit an altar eight feet long. Price $40. Apply to SISTER THERESA, St. Margaret's School of Embroidery, 2 Walnut st., Boston, Mass.

WANTED.—A mission church would be glad to pay a small amount for an altar that some wealthier church has laid aside. Address, ST. JOHN'S CHURCH, care MRS. E. L. LANE, Bergen, N. Y.

CLERGYMAN, formerly rector in U. S., can take duty during Lent and on Easter Day. Address 66 Winchester st., Toronto, Canada.

WANTED.—A clergyman in priest's orders for a rural parish. One who can teach preferred. New rectory of 15 rooms, heated by steam, adapted for private pupils. Salary, $600 and rectory. Address the Bishop of Quincy or Mr. J. H. SMITH, Osco, Ill.

WANTED.—Position of bookkeeper or cashier, or traveling man. Experienced young man, 23. Steady, hard worker, stay, work up. Splendid testimonials. Go on call, subject to trial. Address K, THE LIVING CHURCH, Chicago.

AN ORGANIST AND CHOIRMASTER.—A well-known choir-trainer, solo organist, composer, and conductor, seeks appointment in May where a really thorough musical service is desired. Boy choir preferred. Good organ indispensable. Exceptional references. Address, in first instance, "ALPHA," THE LIVING CHURCH.

WANTED—Organist, choirmaster, and chime-ringer, age 27, having 12 years' experience, desires position in live parish. Very successful with the development and training of boys' voices Good organ and field for voice culture teacher essential. Refers to many of the leading clergy. Exceptionally fine testimonial form present rector Address, "CARILLONEUR," care of LIVING CHURCH.

The Editor's Table

Kalendar, March, 1895

3.	1st Sunday in Lent,	Violet.
6.	EMBER DAY.	
8.	EMBER DAY.	
9.	EMBER DAY.	
10.	2nd Sunday in Lent,	Violet.
17.	3rd Sunday in Lent.	Violet.
27.	4th Sunday (Mid-Lent) in Lent, (White at Evensong.)	Violet.
25.	ANNUNCIATION B. V. M.	White.
31.	5th Sunday (Passion) in Lent,	Violet.

Lent

BY MARY E M. RICHARDSON

"Welcome, dear feast of Lent!"
With thee is gladness sent
If thy calm hours are spent
Performing duty.
Not sombre are thy days
Of penitence and praise,
But pleasant are thy ways,
And marked with beauty.

Love, joy, and peace, combined,
Dwell in the Christ-like mind.
Close by the cross we find
These graces living.
Of these the perfect One—
God's well-beloved Son—
To all, by sin undone,
Is freely giving.

In this blest Lenten space
Turn to the cross thy face!
Accept the flowers of grace
Transported hither
From heaven their native home!
There they—beyond the tomb—
In amaranthine bloom,
Nor fade, nor wither.

They only know true rest,
They evermore are blest,
And keep perpetual feast,
Who love the Saviour.
But with deep gloom o'ercast,
Life constantly is passed
In long and doleful fast
Without His favor!

Wichita, Kansas.

The second concert for this season, of the Church Choral Society of New York City, Richard Henry Warren, conductor, was given Thursday evening, Feb. 21st, at St. Bartholomew's church. It was of a more miscellaneous character than any of the previous concerts of this admirable organization, separate vocal and instrumental solo numbers appearing prominently. "The Resurrection," by W. Le Grand Howland, and "An Even Song," by Harry Rowe Shelley, were given for the first time. The former was weak and uninteresting, although rendered by the society with great care and delicacy of shading. The latter, for baritone solo and chorus, made a splendid impression. It is strong and melodious, and though not strictly ecclesiastical in character, will doubtless come into frequent use at vesper services. Mr. Shelley played the organ part. The musical gem of the evening was the *a capella* chorus by Arcadelt. "Give ear unto my prayer." Mr. Warren is to be congratulated on his admirable body of singers. The quality of tone is full and sweet, and under complete control. Mr. Will C. Macfarlane was the organist, his work was scholarly and left nothing to be desired.

A particularly interesting entertainment was that projected by Mr. Charles Whitney Coombs, organist and choirmaster of the church of the Holy Communion, New York City, and given Tuesday evening, Feb. 19th, in the Hall of the Mendelssohn Glee Club, on West 40th st. It was announced simply as a recital of Mr. Coombs' songs. But in the outcome it proved a concert with a climax of singular power, and, probably to many, surprising effect. Mr. Coombs had the assistance of Mrs. Gertrude Luther and Miss Inez Grenelli, sopranos; Mr. J. H. McKinley, tenor; Mr. Frank E. Tunison, baritone; Mr. Carlos Hasselbrink, violinist, and the "Apollo Sixteen," under the direction of Mr. Wm. R. Chapman. At the superb organ of the Mendelssohn sat Mr. Clement R. Gale, and the pianist was Mr. Herman Hans Wetzler. With the exception of the opening selection, "Bedouin Song," by Arthur Foote, by the Apollo men; a Handel air, "Honor and Arms;" a Mozart air; and the "Hungarian Dances," by Sarasate for violin, the music was Mr. Coombs' own. Here were his songs: "The Water Lily," "How shall I sing to my fair one," "The sea of sleep," "The milkmaid," "I arise from dreams of thee," "The fields in May," "The dewdrop," and "Song of a summer night." Many of these have already become favorites in American concert rooms, and because of their strongly musical impress, will hold their place among the best examples of song writing in the romance vein. His Christmas song, "The Christ Child," as written for mixed choir and soprano, has gone the length of the land almost, but for this occasion he had re-arranged it for male chorus with the soprano. We have seldom heard anything more effective, and that the audience thought so likewise, was proved by the demand for a repetition. The signal triumph of the evening, however, was reserved for the final number, a setting of a single verse of Psalm xci, the fourteenth. In the music the composer has dealt with his subject thematically, playing with his simple but very telling motive upon all the voices, and as it is written for soprano and baritone, male choir, organ and piano, the offered scope of treatment is not narrow. The Divine love is the pivotal point of the text, "Because He hath set His love upon me." So with each recurrence of this phrase, or its paraphrase, we hear its musical embodiment. Decided boldness marks some of its transitions as the music moves on to its imposing climax, but all is consistent and set down for a purpose. Devotion to the sublime sentiment of the Psalm, as well as reverence for his art, have been the moving levers on the composer's mind, and he has disdained all resort to musical verbiage. As the voices die away with the final chord we are left in sound possession of the supreme comfort that "He hath set His love upon me." The world is merged into the individual; one in all, and all in one; one in Him.

No musician of the present time will be more deeply lamented than Miss Faustina Haste Hodges, who departed this life in the city of Philadelphia on Feb. 4th. Up to the very eve of her illness, she had devoted her life to the study and practice of her musical art with unabated vigor and enthusiasm. She composed freely and with a grace of feeling which none who ever heard her compositions could forget. Who ever heard her beautiful "Rose Bush," or "Dreams," or her "Suffer little children," each one so full of sentiment and feeling, without the thought that its author was well-nigh inspired? Her interpretation of Bach's Fugues and other recondite forms of classic art, were a daily delight to her choice circle of friends and musical admirers. The past few years of her life had been largely devoted in preparing for publication a volume of memorial studies from the life of her distinguished father, Dr. Edward Hodges, the founder and illustrious representative of the Anglican cathedral school of music in the American Church. The memory of his twenty-five years' faithful service in Trinity parish, New York, survives in vivid remembrance as the earliest and, as yet, most splendid period in the annals of our musical liturgies. No greater example of true and faithful paternal devotion ever lived than this daughter. She has gone to her rest We understand that her book on her father's life will be given to the public at no distant day.

A circular has been issued announcing the publication of "A New Translation of the New Testament into Current English." We suppose this is the translation recently referred to as under preparation "by a committee of ladies and gentlemen." Some specimens are given:

"Paul" to King Agrippa:—"Would it seem incredible to you if God should raise the dead?" Christ has prepared him to be "an agent." . . . . . "After that, King Agrippa, I was not apathetic to the heavenly vision!" The Romans are informed that the Gentiles in time past had "played the fool" . . . "by serving the creature contrary to the Creator." "Wherefore God abandoned them to an unenquiring mind," and they became "crammed with envy." "Therefore, man, you are inexcusable in condemning any one." "Paul" wishes he might be "coaxing" the Galatians, who want to be under a "ritual." They are reminded that "the supreme Jerusalem is a free woman."

This is the new "Current English" for St. Jas. iii: 6:

"The tongue is a fire—the universe of wickedness. Thus the tongue sits among our organs—the spoiler of all the body, and fires the whole of creation—and is fired by Gehenna."

This precious production is recommended as an "invaluable aid" to superintendents and teachers of Sunday schools, and "no minister or evangelist should be without it."

Bishop Warburton, the author of "The Divine Legation," had a clergyman in his diocese who, while he sadly neglected his own parish on the score of delicate health, found plenty of time and strength to be very busy elsewhere. In his own parish he had only one service a Sunday. The Bishop was appealed to and wrote to Mr. Andrews: "I shall insist on your constant residence in your parish, not so much from the good you are likely to do there, as to prevent the mischief you may do by rambling about in other places. Your Bishop and (though your fanatic conduct has made me ashamed to own it) your Patron, W. Gloucester." Mr. Andrews pleaded that he had had permission to make his duty easy on account of his health. To this the Bishop answered: "If I indulged you in giving your parish only one service, I hereby revoke the indulgence, and insist upon your giving them full services." The vicar retaliated by writing a pamphlet of 224 pages against the Bishop, criticising his "empty declamation" and "irreverent wit," and implying that "The Divine Legation" was an infidel publication. This gentleman left his library to the Congregational chapel with an endowment to maintain it. As he was a pronounced Antinomian, it is probably just as well his collection was not left to the parish.

The Bishop of Truro, Dr. Gott, lately preached at the re-opening of Blisland church, near Bodmin, after extensive repairs. Taking as his text, "Let us come before His Presence," he said, among other things: "If their daily work—that work to which God had called them—hindered them from coming to church on working days, yet let them remember that working days are God's days as much as Sundays; and so when they heard their church bell, whether they were in the field, the farmyard, or the homestead, let God's Presence find them, and there let them come before His Presence, realize His Presence." The Bishop proceeded to speak of the four golden gifts which were for every one who came to church who would receive them, the golden key of pardon, the golden harp of praise, the golden lamp of truth, and the golden censer of intercession. Let them receive and use these gifts, and so would their whole village be a church, beautiful with beautiful lives.

Among the curious bequests so common in England, one of the oddest of all exists in the village of Biddenden in Kent. At the beginning of the twelfth century there lived in that village twin sisters who were joined together at the sides like the "Siamese twins," and had only one pair of arms between them. They died at the age of thirty-four, bequeathing to the parish of Biddenden twenty acres of land for a twofold purpose, "charity and vanity." In the first place, five hundred loaves of bread, with cheese in proportion, were to be distributed to all the poor inhabitants of Biddenden, on Easter Day, every year, after Evensong. The "vanity" part of the matter consists in giving away to all comers about a thousand flat cakes stamped with a representation of the two sisters, side by side, with their two arms extended, accompanied by the dates of their birth and death. Thus for nearly eight centuries has been perpetuated the memory of these strange twins.

Even a postal card may express a very important truth. Here is one from the Pacific Coast. Let parents, school directors, teachers, and all good citizens read and consider:

A child, left to itself, goes to ruin rapidly. In families and schools where good morals are not taught, the children drift into bad morals. So no morals means bad morals, every time. Our school books for children, for the most part, have no moral teaching. If children are not taught the wrong and danger of stealing, for instance, they will grow up to be thieves. H. HANSEN.

Lent--What May We Reasonably Expect

FROM *The Scottish Guardian.*

There are those who, at some period of life, have enjoyed such measure of good health, and such command of the ordering of their home arrangements, as to be able to keep the fasts of the Church with some faint approximation to strictness. The rigor of the climate must always have made the performance of the scriptural precepts far more difficult than it is in warmer latitudes; still these persons may in youth have done enough to affect their physical condition by the close of Lent. They may have obtained some slight idea of what must be the trial of the many thousands whose poverty makes their lives a continual fast: though it must be admitted, only a slight one, because there is always a wide gulf between the hunger that can at any moment be relieved, and that which, being involuntary, knows not when, if ever, in this life, its cravings may be stilled.

By such discipline they have hoped to throw their lot more completely with the long line of God's servants who have fasted; with Moses and David, with Ezra and Nehemiah, with Esther and Daniel, with the holy Baptist, with St. Peter and St. Paul; nay, with reverence be it said, to become in one respect more like unto their Lord. Of the continuity of the practice in the Church we forbear to speak for lack of space. But no great Doctor of the universal Church could be named who had not recommended fasting, alike by teaching and by example; and a similar list of post-Reformation divines would include the names of Jewel, Bernard Gilpin, Hooker, George Herbert, Bull, Leighton, Kettlewell, Ken.

Those who have tried it have found in it an element of education in the way of self-knowledge. It may, indeed, have involved some temptations of its own, a tendency to fretfulness or to spiritual pride. Such snares must be watched against. The Holy Spirit, through the prophet Isaiah, has described for us both the perverted and the true temper of a fast (lviii: 3–12). And something of the blessing thus promised has been vouchsafed to those who use it aright. They have felt themselves brought nearer to the unseen world, and their penitence has been deepened. They have been enabled to enter more fully into the spirit of Lent and Passion-tide, and consequently to discover that the joy and triumph of Easter has dawned upon their souls with a new reality.

Further, they have learned to think it possible that fasting has been truly said to give a great and royal power over other minds. Those who, in any Christian community, have exercised the deepest and most abiding influence have either been disciplined through trials sent diretly from heaven, or else have been men of fasting as well as of prayer. The same must be said of the most powerful religious corporations or schools of thought. The Franciscans, the Puritans, the early Tractarians, all fasted much.

But the query at the head of this paper refers not so much to the few as to the many. And here it must at once be granted that the case assumes a very different aspect. There are whole classes whose age, or health, or occupation, must render the very attempt to fast an impossibility. It has never been thought binding upon any below the age of twenty-one, or over that of sixty. Our Roman Catholic fellow-Christians consider whole classes of toilers, with mind or body, exempt. The list would be far to long to enumerate. Suffice to say that it includes not only invalids, but all engaged in hard work.

The moderate and temperate writer, from whom we quote, the late Cardinal Gousset,* observes that the rules concerning the kinds of food allowed on fast-days have been stricter in his native France than elsewhere. "And this," he adds, "is partly, at least, the reason why the law of fasting is so little observed amongst us." On similar grounds it might perhaps be desirable that the long list of days in our own Prayer Book were curtailed. There would be a better chance of attracting attention to the remainder.

An impression has also grown up among many good and thoughtful judges that in days like our own chastisement of the will may be more blessed than actual alteration in respect of food. Many with whom any attempt at physical fasting would be wrong, may find it worth considering whether some increased degree of submission to a parent, some stricter rule of cultivation of such talents as God has given them, some sterner curb upon thoughts of ambition, envy, voluptuousness, day-dreaming, might not prove an admirable Lenten exercise. "I will try, in a strength not my own, to find myself improved in some such way by Easter-tide," may be a resolution that will be blest.

After making all legitimate admissions, it remains that with a little trouble givers of festivities might contrive much more than they do to dispense their hospitalities and gaieties before Lent, and to postpone some of them until that season is over. Of one thing we feel well assured, that those who thus act will never find reason to regret it. On suggestions more distinctly religious we do not dwell, because it is happily so easy for seekers to discover them in the tracts of Bishop Wilkinson and other divines of our day.

Theologie Morale. (Paris, 1850.)

Book Notices

In Cairo and Jerusalem. An Eastern Note-Book. By Mary Thorn Carpenter. With Illustrations. New York: Anson D. F. Randolph & Co. Pp xii, 222. Price, $1 50.

This is a charming book of travels, which will repay any one to read. All sorts of scenes are vividly portrayed of Cairo, Gizeh, Fayum, Jerusalem, and elsewhere. Particularly interesting are the accounts of the Coptic worship, of the new railroad in Palestine, with its eight miles an hour express trains, and the present state of Jerusalem. The paper and type are pleasant to the eye, the illustrations are good, and the whole make-up of the book is a credit to its author and publishers.

The Old Brick Churches of Maryland. By Helen West Ridgely. With Illustrations by Sophie De Butts Stewart. New York: Anson D. F. Randolph & Co. 1894. Price, $2.

This volume is luxuriously gotten up, and is in every way a charming book. The author and her cousin sallied forth together in quest of the old brick churches of Maryland, and with brush and pen sought to "accentuate the fact of their existence." Many an out-of-the-way place was visited—not yet invaded by either the railroad or the telegraph—and many a chapter of the early ecclesiastical history of Maryland was unearthed. Such a trip was worth making, and the book which they have produced is worth reading and preserving.

Lent—Past and Present. A Study of the Primitive Origin of Lent, its Purposes and Usages. By Hermann Lilienthal, M. A. With an introduction by John Williams, D. D , LL. D., Bishop of Connecticut. New York: Thomas Whittaker. 1895. Pp. 161. Price, 75 cts., cloth

Ample evidence may be observed in this historical examination of Lent that the reverend author has fully read and pondered the standard authorities on his subject; out of which treasury, though it be not easy to bring things new as well as old, he yet has gathered the needed inspiration to apply the principles always found underlying the ancient institution, to the somewhat altered requirements of the age that now is. Mr. Lilienthal has thus furnished us with a book on Lent in which information out of the past is well arranged without tedium, and judiciously applied in regard of the best mode in general for its present-day observance. We can hardly think of any counterpart to his work, and both clergy and laity may read it with an almost equal benefit.

Judaistic Christianity, a course of lectures by Fenton John Anthony Hort, D.D. New York: Macmillan & Co. 1894. Pp. 222. Price, $1.75.

The purpose of this course of lectures is to trace the various stages in the emancipation of the Church from the trammels of Judaism. By Judaistic Christianity is not meant Christianity that is Judaistic in spirit only, or such as arises from a misuse of the Old Testament due to the neglect of the order of God's Providence, but that which falls back to the Jewish point of view before Christ, and still is practically maintained by believing Jews of subsequent ages. In this view Christianity is enslaved by the perpetuity of the Jewish law. Dr. Hort traces the steps of the conflict, or rather the adjustment of the relations between Christianity and Judaism, beginning with the time of our Lord and running on through the book of the Acts; and completing the view of the subject by examining the speculative forms of Judaic Christianity condemned in the Epistle to the Colossians and the Pastoral Epistles. Passing on to the second century, he deals with Ebionism and some simpler forms of Judaic Christianity, and considers, so far as they are connected with his subject, the writings of Hegesippas, Ignatius, Cerinthus, Barnabas, and Justin Martyr. But the antagonism between Christianity and Judaism was virtually at an end by the close of the apostolic age, and the conclusion of our author is that the "influence of Judaic Christianity must have been small on the contemporary Church, and almost nothing on posterity." The theory of the Tubingen school in reference to Judaic influence seems to have moved Dr. Hort to enter upon this investigation, which, on the whole, is exceedingly dry, and of comparatively small importance, since the theories of Tubingen are as dead as a door-nail, and few know or care anything about them. However, such study as this affords useful illustration of some important elements of ancient Christianity; and as the work of a patient and painstaking scholar is worthy of a place on the shelves of the ecclesiastical student.

Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By Jonathan Dymond. New York: James Pott & Co. Pp. 288. Price, 75 cts.

This is a book of which the late John Bright wrote: "I know of no better book dealing with morals as applied to nations than Dymond's essays. As the world becomes more Christian, this book will be more widely read, and the name of its author more revered." It is refreshing in these days, when the theory of evolution is supposed to furnish the sufficient explanation of everything, to come across a treatise like this, which builds upon the old foundations laid long ago. We have the announcement in the preface that the author, "rejecting what he considered the false grounds of duty and erroneous principles of action which are proposed in the most prominent and most generally received of our extant theories of moral obligation, proceeds to erect a system of morality on what he regards as the only true and legitimate basis—the will of God." The three essays of which the book is composed were left in MS. by the author at his death, in 1828. The declaration above quoted was therefore aimed at the schemes of morality put forth by the advocates of expediency, like Paley, and of utilitarianism, like Mill. Yet it is, of course, no less opposed to the more modern theory which regards morals as merely the formulated experience of the human race, inherited from ages past. Mr. Dymond's contention is that there is an external standard of conduct, given us gradually by revelation, affirmed by conscience, and verified by experience. This belief, in spite of all which can be said against it, is the only one which brings along with it any sense of moral obligation, and which is, as has been shown in Mr. Kidd's famous book, the persistent conviction of mankind as a whole, and the most effective of all forces in human progress. Writing from the standpoint of a devout and thoughtful Quaker, Mr. Dymond grapples with the problems of individual and national morality in a style of singular clearness and vivacity, considering the subject and the period when the book was written. His essays are full of apt quotation and illustration, and free from technicalities. The appearance of their ninth edition, sixty-four years after the author's death, seems to indicate that the prophecy of Mr. Bright is being fulfilled, "a consummation devoutly to be wished."

Catholic and Protestant Countries Compared in Civilization, Popular Happiness, General Intelligence, and Morality. By Alfred Young, priest of the congregation of St. Paul the Apostle. New York: The Catholic Book Exchange. 1894. Pp. 628. Price, $1.

At the outset of this notice, we want to make the confession that, with the rest of the world, we have been laboring under a false and erroneous impression. As we noticed that most of the names over the doors of grog-shops—the fertile causes of pauperism and crime—were O' Something or Mc-Something, and listened to a Roman bishop who told his fellow-religionists that most of the rum selling was done by the members of his Church; as the reports of our jails, prisons, hospitals, and alms-houses showed that they were largely filled by foreigners or descendants of the same, a large proportion of whom belonged to the Roman Church, as most of our paupers were derived from the same source; as we recalled what we had read of the horrors and cruelty of the Inquisition, as we considered the condition of the people of Ireland, Spain, Mexico, South America, and Italy, where the Roman Church has had free course, somehow or other we failed to grasp the fact that the Roman Church is the parent and promoter of prosperity and intelligence, the patroness of education, the diffuser of general knowledge, the mother of civilization, the defender of free institutions, and the very genius of liberty. But there is no further reason for continuing in our benighted state. A modern Daniel has come to judgment, and bristling with statistics and armed with evidence, "all without exception from Protestant and strictly official sources," he has shown (at least to his own satisfaction) that the Roman Church is the mother of civilization, the teacher of good and gentle manners, the promoter of popular happiness, the apostle of religious and civil liberty, the foe of ignorance, the producer of the New Testament and the disseminator of Bibles, the deliverer from poverty and pauperism, the centre of theological rest and the inbringer of eternal righteousness. How could the world have been content to remain in such benighted ignorance, lo! these many years? Perhaps because the witnesses to the sad results of Romish rule and influence outnumber by so many times the few that are herein cited in favor of the record that glows in these fervent pages. Strange is it also that this cloud of witnesses against Rome should have looked at matters and things with blear and myopic eyes, while the favored few have had the benefit of an open vision. But we are told that here are the statistics and the official statements, and see how they prove the superiority of the Roman over the Protestant every way! Well, but there is a common saying that nothing is so unreliable as

statistics, which are apt to lend themselves to skillful manipulation; and possibly, if these same statistics were handled by an opponent, they might prove exactly the opposite.

Many of the citations from Protestant sources, too, might not be so much in favor of the Romish side of the question if the context from which they are separated were restored. Another great flaw in this special pleading is the confusion of the word "Catholic" with "Roman," and the making "Church" synonymous with the Roman branch of it. We believe in the Church and in the Catholic Church, and we cordially assent to all that is said of its power and influence, its civilizing and moral might, etc. But the author must not claim all this for the Roman Church, which is quite another and a different institution from that spoken of in the Apostles' Creed. Such juggling with the word "Catholic" will not do. Nor again will it do to claim for the Roman Church that she alone cares for the poor. If we may judge from the amounts, enormous in value, that Romish institutions get from the Protestant authorities, as well as from hosts of private individuals who give freely to the solicitations of an army of nuns and others who go about continually asking alms at almost every home and office, we might say that what Rome does is simply to administer Protestant alms for the benefit of her own people. And then we remember the countless institutions for the poor and needy that are sustained by those who are not of Rome. No nice distinction such as the author draws between "benevolence" and "charity" will serve to belittle the nobler self-sacrifice that marks our Protestant charities. To assume that "charity" is the sole possession of the Roman Communion is entirely too presumptuous. As a proof of the superior attractiveness of the Church of Rome, the author, himself a 'vert, gives a selected list of 'verts, who are of course the cream of Protestantism. As for those who have renounced Romanism and its errors (and what an enormous catalogue might be made), they are only "worthless weeds." Possibly the statement might be turned around with equal force.

Taken as a whole, the book is simply a case of special pleading, and its statements are open to question in many particulars. When occasion serves, the Roman claims are stated with all the customary presumption, and underlying the whole work, is the usual fallacy of confounding "Roman" with "Catholic." As its attack is mainly leveled at the A. P. A., we need not trouble ourselves much about it, but leave it to the A. P. A. to deal with. Doubtless they will do justice to this polemic of the "Italian mission."

THE Rev. John Wright, of St. Paul, Minn., the author of "Early Bibles of America," has nearly completed a companion volume on the "Early Prayer Books of America." If the clergy and laity have any interesting facts concerning early American Prayer Books, it is not too late to communicate them to him.

Magazines and Reviews

The Quarterly for January (Leonard Scott Pub. Co.) is full of interesting matter. First comes a very full review of the career of Erasmus. Then follows an interesting history of "The Ordnance Survey" of the British Isles and the various maps which have been produced by it, varying in their scales from 10 miles to the inch up to one mile to 25 inches. In "Horace and His Translators," Mr. Gladstone's literary work is compared with previous translators. "Professor Huxley's Creed" is a clever review of the position of that doughty champion of agnosticism as shown in his essays. An appreciative account of "Oliver Wendell Holmes" follows; and a discriminating article on "England in Egypt."

The Westminster Review (advanced Liberal) for February opens with a plea which has elements of justice in its favor, for a repeal of the "Blasphemy Laws" and other statutes which discriminate against free-thinkers, so-called, in England. Such questions are complicated in England by the anomaly of a Parliament containing Romanists, Jews, and infidels legislating for the Church of England. J. F. Hewitt contributes a learned article on "Historical Lessons from American Archæology." Lady Cook argues against those features in the laws of "Wills and Inheritance" which favor the accumulation of large estates, and discriminate against younger sons and daughters.

Theologically speaking, the most important article in the *Contemporary Review* for February is one on "The Divine Sacrifice," by Emma Marie Caillard. She says it would seem "that the essence of the Divine Sacrifice (which she makes to begin with creation) lies in God's so limiting Himself as to allow of the existence of evil." This theory is interestingly worked out. An article on Pascal, by the late Walter Pater, derives special interest from the fact that it was his last effort, ending in the middle of a sentence. R. B. Haldane gives an appreciative account of certain aspects of Hegel's philosophy, a philosophy which, as the writer acknowledges, is not as highly appreciated now in the land of its birth as in Anglo-Saxon countries. "The Evolution of Cities" is described in a thoughtful manner. Francis Seymour Stevenson, M.P., discusses Armenia and the outrages perpetrated by the Turk, insisting, rightly, upon the necessity of persistent pressure upon the "sick man" by the Powers. Richard Heath uncovers a "Rural Revolution" which is displacing the clergy in local issues, and intrenching the labor leaders in their stead. The closing article, by Archdeacon Wilson, on "The Voluntary Schools," sheds much favorable light on the recent report of the Archbishops' committee on that vexed question.

The Nineteenth Century for February opens with two articles on the proposed abolition of the House of Lords—"Single Chamber Democrats," by R. Wallace, M.P., and "How to Mend the House of Lords," by the Earl of Meath, who suggests some change in the mode of making peers, and the adoption of the referendum principle whenever the Upper House so votes, provided that if the people side with the House of Commons, its bill may not be rejected a second time. Benjamin Kidd contributes an article on "Social Evolution," which will attract many readers. Edw. Tuck replies in the negative to the question, "Is Bimetalism a Delusion?" endeavoring, unsuccessfully, we think, to answer H. D. McLeod's masterly article on behalf of monometalism. Canon Carter gives a sufficient answer to Teignmouth Shore in "Auricular Confession and the Church of England," showing the one-sidedness of his quotations from Anglican divines. "The Making of a Shrine," by Mrs. Wolffsohn, portrays in a vivid manner one of the features of religious life in the Roman Communion. Lord Grimthorpe charges, with his usual savagery, upon Dean Luckock and several others in "Marriage of Innocent Divorcees," making some points in favor of its lawfulness, but not very persuasively nor reassuringly to the friends of the Christian family. Theodore Watts gives some "Reminiscences of Christina Rosetti."

Opinions of the Press

The Pacific Churchman

THE PASTORAL.—The effect of this forcible and weighty Episcopal utterance cannot but be most salutary at this time. To have from such a source "a firm assurance that the Episcopate of the Church, to which in a peculiar manner the deposit of faith has been intrusted, is not unfaithful to that sacred charge, but will guard and keep it with all diligence as men who shall hereafter give an account to God," is certainly reassuring. We need have no fear for the Ark of God in the hands of such faithful and consecrated guardians. We may take courage when the utterances of a few unstable souls here and there can call forth such a noble assertion and vindication of the truth of God, as revealed to His Church.

The Evangelical Churchman

The pastoral letter recently issued by the Bishop of the American Protestant Episcopal Church is directed against Unitarianism and rationalism, and has a sterling ring about it. It deals with two fundamental doctrines, the incarnation of our Lord and the inspiration of the Scriptures. While the work of devout critics of the sacred Word is mentioned with appreciation, the bishops deprecate and rebuke the irreverent rashness and unscientific methods of many professed critics, and the presumption and haste with which they set forth theories and assumptions as though they were well-established results.

The Christian Work.

MISSIONS.—We cannot but feel that this is pre-eminently an age of light and missionary enterprise. It is a season, too, of increased prosperity. We are receiving freely. Are we as freely giving? And if we are giving, is it in such way as to accomplish the most good? It is not always enough to do the right thing, but to do it also in the right way and at the right time. We often rob ourselves of half our blessing and deprive our well-doing of half its force, by not doing it rightly. We rightly appreciate the value of system in all our business enterprises, but we fail in too great a degree to apply it in promoting the interests of Christ's kingdom. Every individual member of the Church should be taught to feel his personal responsibility in this matter, and be educated to do his share, whether much or little, in this supplying of the Lord's treasury.

The Catholic Review

SCHOOL ECONOMY.—The Chicago *Times* is responsible for this criticism: "There is wide-spread inclination to make the common schools uncommon. They have lost their simple character, to the great disadvantage both of pupils and of the public that sustains the establishment. The schools of Chicago have been so loaded down with the extras of one kind and another that expense of maintaining them is a prodigious draft upon the property of the city. Short-sighted persons think that the large sum raised for school purposes is a credit to the community. It shows, in fact, how little real intelligence there is in school management. It is as important as that the schools shall be maintained that they be maintained with reasonable economy. The expenditure upon them in this city is outrageously extravagant." The same injudicious use of the public money is seen in this city, where, while thousands of children are growing up in utter ignorance because they cannot get into the overcrowded primary and grammar schools, the 'ologies and accomplishments are taught to the youth of the well-to-do classes. It is the unpardonable sin, in the opinion of some persons, for any one to say this, but the truth is the truth just the same.

The Christian Register (Unitarian)

THE OLD STUMBLING-BLOCK.—The distinction between Episcopalianism and Congregationalism is often lost sight of. But, when there is any talk of unity between these two branches of the Church, the differences soon come to light; and they are found to be not merely differences of creed or liturgy, but fundamental differences in relation to the source of authority of the Christian ministry. It is the old stumbling-block of the apostolic succession. The Congregational churches might indeed insist that the primitive Church was essentially Congregational, and that an organized prelacy was something of much later origin, and that, therefore, Episcopal bishops ought to receive their ordination from some Congregational church. If historic authority were the main thing, this argument would be valid; but it would be an immediate departure from Congregational principles to urge it, since it is part of the Congregational belief that the real apostolic succession is communicated, not through the Church, but through the Holy Ghost. It is not that Congregationalists place less stress upon ordination, but, rather, that they mean to give it a higher sanction. But this view of ordination does not make it a barrier to ministerial equality or intercourse, and is not, therefore, a barrier to Christian unity. A great deal of elasticity has been introduced in the interpretation of Episcopal creeds and standards. But the Episcopal theory of ordination is still too inflexible to permit the Episcopal Church to enter into the fellowship of other and larger bodies of Christians who share with them the honor of tracing their Christian lineage back to Jesus and the apostles.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

In Memorian. Logan Holt Roots. Born March 26, 1841. Died May 30, 1893.

FRED'K A. STOKES CO.

The Smallest English Dictionary in the World.

JAMES POTT & CO.

New Testament Hours. The Apostles, Their Lives and Letters. By Dr. Cunningham Geikie. $1.50.

LEE & SHEPARD, Boston.

Jean Belin. The French Robinson Crusoe. From the French of Alfred De Brehat. $1.50.

In Wild Rose Time. By Amanda M. Douglas. $1.50.

THOMAS WHITTAKER.

Quadragesima; or, Thoughts for Each Day in Lent. By Reginald Heber Howe, D.D. $1.

Sermon Stuff. Second Series. By S. D. McConnell, D. D., rector of St. Stephen's, Philadelphia. $1.

Christianity and Agnosticism. Reviews of some recent Attacks on the Christian Faith. By Henry Wace, D.D., Prebendary of St. Paul's, Principal of King's College, London, etc. Pp. 339. Price, $2.50.

ANSON D. F. RANDOLPH & CO.

The Pulpit Commentary. Edited by the Very Rev. H. D. M. Spence, D.D., and by the Rev. Joseph S. Exell, M.A. $2.

The Biblical Illustrator. By the Rev. Joseph S. Exell, M.A. Leviticus. $2.

Sonnets and Lyrics. By Katrina Trask. $1.

The Religions of the World in Relation to Christianity. By G. M. Grant, D.D. 30 cts.

Landmarks of Church History to the Reformation. By Henry Cowan, D.D. 30 cts.

THOS. Y. CROWELL & CO.

The Inevitable, and Other Poems. By Sarah Knowles Bolton. $1.

ROBERTS BROTHERS, Boston.

History of the People of Israel. From the Rule of the Persians to that of the Greeks. By Ernest Renan. $2.50.

PAMPHLETS.

Musik till Ordning for Aftonsangen. Af Kyrkoherde Hobart B. Whitney, 108 E. 91st st., New York City. 25 cts.

Christianity and Our Times. By R. P. Brorup. International Book Co., Chicago.

The Authority of the Sunday Sabbath. By the Rev. Wm. P. Swartz, M.A. Homer Barry, Wilmington, Del.

Lent Services. Church of the Holy Communion. 1895.

Eighty-third Annual Report of the Trustees of the Society of the Protestant Episcopal Church in Pennsylvania. Burk & McFetridge Co., Philadelphia.

Holy Confirmation; or, The Laying On of Apostolic Hands. By Frederick S. Jewell, Priest. The Young Churchman Co., Milwaukee.

Old South Leaflets. Reprints of Important Original Papers. Edited by Mr. Edwin D. Mead. Directors of the Old South Studies in History, Old South Meeting House, Boston. 5 cts. a copy; $4. per hundred.

Biblical Inspiration and Christ. By Marvin R. Vincent, D.D. Anson D. F. Randolph & Co., New York. 25 cts.

That Monster—The Higher Critic. By Marvin R. Vincent, D.D. Anson D. F. Randolph & Co., New York. 25 cts.

Scottish Church Society Conferences. A Review. By an Anglican Layman. R. Grant & Son, Edinburgh.

Catalogue of the Episcopal Theological School in Cambridge, Mass. 1894–'95.

The Household

Monographs of Church History

VII.

THOMAS *a* BECKET

BY M. E. J.

There is probably no character in English history who has had more enthusiastic champions or more bitter enemies than Thomas *a* Becket. There is hardly an event in his life around which the battle does not rage with more or less intensity. For most of his biographers there seems no middle course—they either proclaim him a saint with almost miraculous virtues, or decry him as a worldly-minded, unprincipled dissembler; his warmest admirers were among those who were most closely and intimately associated with him. The proverb that "no man is a hero to his *valet de chambre*," certainly does not hold good in this instance, for his servants, secretaries, and the poor of his flock loved and admired him devotedly. His faithful and confidential follower, Herbert of Bosham, has left us a biography which represents every action of his life as saintly; while John of Salisbury, whose calmer judgment recognized Becket's many failings and mistakes, and who did not hesitate to remonstrate with his master on more than one occasion, loved him nevertheless with all the intensity of his strong, steadfast nature. Of course such testimony carries with it great weight, and we cannot but feel sure that Becket's nature was remarkably loveable, kind, and true, for it is these qualities which win the love of intimates and dependants. Whether his public life was equally admirable is not so easy a question to decide. The controversies which attend the whole course of Becket's life begin with his parentage. It is uncertain whether his father, Gilbert Becket, was of Saxon or Norman origin, and some painstaking historians discuss this point at length. But it seems of little moment as the fusion of the two races was growing more complete each year, and both Gilbert and his illustrious son were rather to be characterized as English than as belonging particularly to either type. Thomas' mother was, we regret to say, a Norman from Caen, by name probably Matilda, though some authorities give her the more musical name of Roesa. We regret this fact because it proves one of the prettiest stories in English history to be a fiction, that of the beautiful Saracen maiden who effected the escape of her lover, Gilbert Becket, from slavery, and only knowing the two English words, "Gilbert," and "London," followed him to England, and after many adventures succeeded in finding him there, and became his loving and beloved wife. This favorite story, alas! with many others which were once history, must retreat into the shadow land of romance and legend.

The future Archbishop was born in London on St. Thomas' Day, 1118, and was baptized in St. Mary Cole church. As his father was wealthy, no money was spared on the boy's education. He was first sent to Merton Abbey, where there was an excellent school in the charge of the canon's regular, and he seems to have formed a life-long friendship with one of his teachers, for we find him in attendance on the Archbishop at the time of his martyrdom. After this he went to a London school and, later, to Paris.

His parents expected Thomas to take Holy Orders, but in those days this did not necessitate ecclesiastical life. Ordination was simply opening the door for youths in the lower and middle classes to preferment in literary, legal, military, or political life, to which otherwise their birth and circumstances would not permit them to aspire, and in no way interfered with their career. Thomas was a remarkably bright, clever boy, though no student, and so lovable and agreeable, that he was welcomed into the family of Richer de l' Aigle at Pevensey Castle, where he won golden opinions from old and young. Here he acquired the refinement and polish which were necessary for the positions he was afterwards called to fill as chancellor and primate. Life went pleasantly enough to the rich young gallant, whether in Paris, London, or Pevensey, adored by his parents who lavished their wealth upon him, admired and flattered by lords and ladies, teachers, and servants, in fact by every one with whom he came in contact. His must have been a wonderfully pure and gracious nature, for to the end of his life this constant homage made him neither conceited nor overbearing. To the hour of his death he ever received his friends' rebukes with sweetness and humility. But a shadow falls upon the bright picture. Adversity was the next teacher necessary to mould the young nature for its great future. Gilbert's fortune was suddenly swept away, and his gay young son had to be recalled from his butterfly life to work in a London office. For three years he toiled there, learning industry, method, and application, as well as bookkeeping, and thus preparing himself for the practical side of his chancellorship.

When three weary years had passed there came a happy release, for Archbishop Theobald, hearing of the youth's talents and promise, and also of his present adverse circumstances, invited him to enter his household. Fortune once more smiled upon Thomas. He received minor orders and was provided with several dignities and livings. Of course he could not serve the parishes, but he hired substitutes, retaining sufficient of the income for his need. The Archbishop, like every one else who came near him, yielded to Becket's fascinations, and showered favors and promotions upon him. He sent him to Bologna for a year's study under the famous Gratian, and also to Auxene, where was the celebrated juridical school, and later conferred upon him the office of Archdeacon of Canterbury, which was the richest benefice in the English Church, short of a bishopric.

It was while Becket was still in Theobald's service that he was sent on a very delicate mission to Pope Eugenius. Stephen, now securely seated on the English throne, appears to have attempted to break the solemn oath he had made to the Empress, pledging the succession to Henry Plantagenet, and in this time, about 1153, was plotting with Henry's enemies to crown his young son, Eustace, as his successor. But most of the bishops were true to their oath of allegiance, and Theobald, fearing that the threatened evil might really take place, sent Becket to lay the matter before the Pope, and entreat him to threaten with excommunication any prelate who should place the crown on Eustace's head. This mission was rendered more difficult by the fact that at this time young Prince Henry was no favorite at the Papal Court. But Becket conducted the negotiation so successfully that he obtained all that he asked for and ensured the succession to Henry. The following year, when at the death of Stephen, Henry became king, Theobald informed him of his great obligation to Becket. The king showed his gratitude for his services and appreciation of his abilities by making him chancellor.

The seven years during which Becket held this high office were certainly the most prosperous, and probably the happiest, in his life. He was eminently fitted for the position, and exactly suited Henry in the manner in which he performed his duties. The king was impulsive, passionate, rough in manners, fond of all athletic exercises, a great hunter, hating formality, full dress, and State festivities of all kinds, though never forgetful of his kingly prerogative, and ever exacting obedience and respectful demeanor from his subjects. Becket, on the contrary, loved ceremony, gorgeous apparel, and the splendors of a court. To this he devoted a great deal of time and labor, and made Henry's court famous throughout Europe, without in the least troubling or hampering the unconventional monarch, who, however, thoroughly enjoyed his reputation for magnificence. The chancellor would entertain the nobles at gorgeous banquets of unconscionable length, while the king was left free to follow the red deer through the forest glades, feeling sure that his duties were being fulfilled by his fascinating substitute in a far more graceful manner than he himself could ever have hoped to acquire. Sometimes he would ride into the dining hall, bow and arrows in hand, and call for a cup of wine in which to pledge his astonished nobles; or, striding in fresh from the hunting field with no thought of ablutions or change of dress, would vault over the table, and seating himself by the chancellor's side, would join in the feast for as long a time as the royal whim lasted. They must have been a strange contrast—the bluff, boisterous king, behaving sometimes like an overgrown school-boy with his rough jests, and yet withal kingly, for in his wildest sports Henry II. never allowed his subjects to forget that he was their master; and the tall, handsome, stately chancellor, receiving the homage of the court and the kingdom, only to turn with graceful devotion and lay it all at the monarch's feet. Though so utterly dissimilar, they were devoted friends, loving each other with an intensit impossible to smaller natures, and although in after years sad discords and bitter passions separated them and apparently turned the friendship to enmity, yet the old affection still lived, and every now and then shone forth like gleams of sunshine on a cloudy day. Surely Henry's lifelong penance for the murder of the Archbishop was not dictated solely by sorrow for his unjust condemnation of a subject. No, it was the bitter remorse for the murder of the friend whom through years of strife he had never ceased to love.

(*To be continued.*)

Ellen Alcott

A TALE OF TRUE LOVE

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BY FANNIE SOUTHGATE

CHAPTER IX.

The last two weeks of Ellen's stay at Carrollton had come to an end, and once more she was at home in the quiet little rectory, which seemed so small and cozy after the palatial houses in which she had spent so much of her time during the last month. She was seated now at her father's feet, her head leaning against his knee, as he gently stroked her wavy hair, which shone like gold in the ruddy fire light.

"Well, tell me all about it, my deary; what you did, said, saw, ate, and drank—all, to the smallest details. Keep back nothing, for your old father has a keen perception, and will know when he is being kept in the dark, so mind you don't try it," and he pinched the little, shell-like ear. Thus admonished, Ellen, who, though looking a little thinner, a trifle pale, perhaps, was yet the same loving little daughter who had left this safe shelter several weeks ago to flutter her wings in an untried world, told of all she had done, those she had met, their kindnesses, their flatteries, and caresses—of all the hundred and one things which had gone to make up her first experience in the gay world. She had found it all fair, smooth, and pleasant, and yet, as she sat thus again in her accustomed place, a sense of peace and rest, which had been sorely lacking all these weeks, seemed to come over her again, and as she ceased speaking she took her father's hand in her own soft one, and laying her cheek lovingly against it, said:

"But it is so nice, oh, so nice, father, to be with you again in the dear little home! I feel like a bird who has fluttered around until it is so weary, and then comes back to rest. I don't think I shall ever leave you again."

"What will Mr. Farrant say to that, I wonder?" asked her father, for Ellen had not omitted to tell him even of her affair with this same young man.

"He has nothing to do with it, deary, you know that. If you want me, that is all that is necessary for me; no one else has anything to say in the matter."

"Well, well, that is comforting news to me, to be sure, for I missed you sorely, my child, and would never spare you for a moment if I had my desire. I believe, after all, my little butterfly has come back none the worse for her flight. I have not even noticed any particular airs and graces as yet. Perhaps, though, they will develop later on," he added, teasingly.

"No, daddy, dear, you will find that I am just the same good-for-nothing little daughter; perhaps a little wiser in some ways, but I am quite sure content, after all this dissipation, to settle down quietly with you."

So father and daughter began again their quiet, useful life, which to many would have seemed monotonous and dreary, but they are those who have yet to learn that no life is so truly happy as that spent in loving, cheerful performance of daily duties, no matter how small or uninteresting.

But what had become of Henry Carter? The time had come and gone which he had fixed as the limit to his patience. Surely he had done all which even his keen sense of honor could demand in the matter. Yes, his mind was firmly made up now to use every endeavor to gain the love of this one woman who had ever really touched his heart. Quiet and reticent by nature, he passed among those who knew him as cold, reserved, and unresponsive. Little did they know of the true, deep sentiments of which such as he are capable. Few had ever reached the hidden depths of his nature, but once found, they were sure to prove a never-failing treasure to those few fortunate ones.

Ellen had been one of these few; indeed, the only one who had reached the deepest affections of his heart, and she was to find in him, in spite of his rejected love, one of the truest friends of her life

With much vexation, he had found it impossible to have even a half dozen words alone with the girl before she left, so had decided to follow her down to her own home, where there would be some hope of securing her attention unmolested. Accordingly, he put in an appearance just before service the following Sunday, and as Ellen saw him from her place in the choir, sitting in the rectory pew, her thoughts went back to the Sundays in Carrollton, when, at the question: "Will you go to church with us, Henry?" from Mrs. Carter, the response had generally been: "Not to-day I think, mother," until later in her visit, on a friendly remonstrance from herself, he had gone without hesitation, on the following Sunday. Why, she wondered, was it that men cared so little for religion, in its outward exercises at any rate? It had been a revelation to her, meeting them in the world, to find that it was the exception, and not the rule, that they were to be seen on any occasion of public worship. "I believe I will drop in to-night at St. Paul's and hear Dr. H.; he is a fine preacher;" or, "I believe I will go to the cathedral to-day; they have good music and lots of pretty girls there," were remarks she had often heard, and, to one who had been taught to regard religion and the Church with its teachings, the Sacraments and services, the dearest possession in the world, all this was truly puzzling and saddening. As she thought thus, the hope that the little influence that she seemed to possess over this one man in such matters, should in some way help him to see them in a new light, filled her heart, and ended in a silent prayer that such might be the case.

Then came into her mind the one little flaw in her dearest friend and lover, Jack Milton; one which had been but lately discovered, and had caused her many a troubled thought. All through his stay at the rectory he had been a regular attendant with the Alcott family at the services of the little church, even, at times, receiving the Communion there; one of Ellen's first gifts to him had been the little Prayer Book which, Sunday after Sunday, he brought into such good use; she could see him now between Dick and Meg in the family pew, following the services so reverently and devoutly; and then to learn that he was an alien! Brought up by the strictest of fathers, in one of the most exclusive sects, he had before that parent's death, at an early age and at his earnest solicitation, become a member of the same. Now, to be sure, save when he accompanied his mother, who, out of respect to the memory of her dead husband, sometimes attended the meetings of that society, Jack by preference always attended the services of the Church, often taking his sisters, who, likewise, found the beautiful liturgy, solemn music, and devotional spirit of the services much more in accord with their taste. Indeed, Agnes had had serious thoughts at one time of Confirmation, but was deterred by want of real knowledge in the matter, and the dislike of breaking away from the community which held many of those dear to herself and parents.

How ardently Ellen longed that he to whom religion was indeed a practical reality as to herself, should share with her those privileges and benefits bestowed by dear Mother Church on her children. Once and again since her visit to his home, where she had first learned of this matter, Ellen had sent to him books containing all those arguments and facts in favor of the Church, which, alas, are too little known even by those who have spent their lives within her sheltering arms. These had been faithfully read; partly in deference to the girl whose every opinion and thought were of weight with Jack Milton, and partly from a real desire on his part for knowledge on this subject; but as yet he had taken no active steps in the matter, nor had he become as convinced of its importance as one of his nature would need to be before taking such a step. This oft-recurring thought and wish had clouded the brow and made pensive the face of the girl as Henry Carter gazed at her sitting there before and above him; but soon the soft, sweet tones of the organ breaking on the silence, followed soon after by the service whose words were so familiar and so dear, lifted on wings of praise and prayer above all earthly cares those who loved and enjoyed it as Ellen did.

After dinner Mr. Alcott, retiring to his study for a little reading and rest, left the two young persons to follow their own devices. Ellen suggested a brisk walk, as the afternoon was bright and cold. Accordingly they set forth, well wrapped up, thoroughly enjoying the keen freshness of the winter air, and came back just at twilight to find the light still unlit, but a cheerful blaze on the parlor hearth, whither they resorted to warm themselves and chat a while before the early Sunday tea.

Here it was, too, that in a few earnest words Henry Carter poured out his story of love and devotion, and begged eloquently for the gift of her heart in return. And here, too, he learned that such happiness was not for him. Once a thought of Jack Milton arose in his mind, and the question he longed to ask, whether her heart was already given to another, arose to his lips, but was put forcibly away. He would ask no confidence from her. He knew only too well that should he do so nothing but the pure, simple truth would come from those lips, and he was not one to take advantage of such knowledge.

"I do not love you as you wish, Mr. Carter," she said, "although I know of no one whose friendship and regard I would rather have. Do not take them from me, I beg of you," she added, entreatingly. "Indeed, true friends are too scarce for one to be willing to lose any. Will you not believe that you have my deepest, sincerest affection, though I cannot give you what you ask?"

"And rather than lose that, Miss Ellen, I would do anything. It is hard, dreadfully hard, to get so much less than one desires, but still I am not willing to part with the treasure I possess because I cannot get a greater one; that indeed would be folly. You may rest assured I shall never part with that which I value so highly; you can count on me as one of your most devoted friends. Perhaps, who knows, some day we may be more. Till then I shall try to be content. I know well your truth and sincerity, and I am willing to stake my happiness on them."

Soon after this Ellen got up to go and see about the arrangements for tea, which always fell to her share on Sunday evening, and Carter, following her to the door, stood there as she went out, detaining her for a moment to lay his hand gently on her head, and turning her face to his, with an earnest look at her, said:

"I can trust myself to those true eyes, I know; and remember, dear child, I am now and always your friend, and I think you, far above other women, realize what that word in its fullness may mean. Your friendship cannot but make one who has it a better, nobler man, therefore I am truly thankful to be its possessor. You do not know what your influence has been already to me, nor how much you have roused me to think of, and care for, the better things of life. Only keep on being as true to yourself and others as you are now, and your life will be a blessing to all who know you."

After she had left, Carter went back to the fireplace, and resting his arm on the mantel place, laid his head on it for a few moments, in deep dejection and misery; but when he raised it again, except that the lines seemed deeper and the mouth sadder, it wore its usual quiet expression, and no one would have guessed that the last hour's experience had been one of the greatest disappointments of his life.

On coming in later, Mr. Alcott found him pacing the floor with slow steps, hands behind his back, and bent head.

"What, all alone, Carter? Where is that little girl of mine? Why did she desert you this way?"

"Household duties have the prior claim on Miss Ellen's attention this evening. You know it is the maid's holiday, consequently, the mistress' day for none.

"Ah, yes, I had forgotten. Let us go and see if we cannot be of some assistance in spreading the festal board. It may not be such a complicated affair as these busy housewives would have us believe; at any rate, we cannot be initiated into its mysteries any younger, can we?" So saying, he led the way into the dining-room, where they found Ellen busily engaged in going backwards and forwards between pantry and kitchen, and setting forth the most tempting repast.

"We have come to help, Nell," her father exclaimed, "now give us each something easy to do, for you know we are both beginners." Thus challenged, Ellen soon had them busily engaged one scalding the tea pot in the kitchen, and, it must be admitted, scalding his fingers even more in the operation; the other burning both face and bread before the open grate in the attempt to make a plate of toast. On the whole, however, they did very well, she told them, consolingly, especially for novices; so the evening passed cheerfully away in spite of the burden of sorrow which oppressed one of the number, and the trouble caused by the pain she had so unavoidably afflicted, making sad the sympathetic heart of another.

(*To be continued*)

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2. Receive Holy Communion at least once a week at one of the early Celebrations.

3. Say a short prayer daily at noon.

4. Abstain from food on Ash Wednesday and Good Friday until afternoon.

5. Eat no meat on Wednesdays and Fridays.

6. Deny yourself something you like every day.

7. Abstain from all parties and places of public amusement.

8. Try to save some money each day by self-denial for your Easter offering.

9. Do something every day (if only to say a prayer) for some poor, sick or troubled person.

10. Do not be afraid to speak to your priest about your doubts and troubles.

"If asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress as the power that is to sustain him under the trials and enable him to confront his inevitable afflictions, I must point him to something which in a well-known hymn is called 'The old, old story,' told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."—*Wm. E. Gladstone.*

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The Holy Trinity Choir Boys

BY H.

"Where have the choir boys been?" some of you will say. The question, "Where *are* the choir boys?" was often asked by persons who attended the church of the Holy Trinity, Paris, during the month of August. For a whole long month the organ was silent, and no chant nor hymn was sung in this beautiful church. The choir seats were vacant, and every one whispered: "Where are the boys?" Where were they, indeed?

The first time that I entered this church, more than two years ago, I was surprised to find a large choir of men and boys. I could not imagine how they had been taught to speak English so well. It seemed certain that there was no such number of little Americans in Paris, of just the right ages, and with voices of just the right pitch. I could no more solve the mystery myself than you can tell me, now, where the choir boys were during the month of August. Don't get impatient, and I will tell you what I found out after making inquiries. They are English boys! Now you know where they have been for their vacation, do you not? They leave their homes in England, and come over here for all the year, except one month, to sing in our American church. They are very good to come across the channel. You have heard how it behaves, when people go from France to England, or from England to France. These two countries are never very friendly, and they seem to communicate their little jealousies to the channel in such a way that it gives a spiteful toss to any one who goes from one to the other. Being on both sides of the quarrel, it is not to be trusted.

But the boys are brave, and they do not mind it. They have just returned from their month's vacation in England, looking so bright and well, and singing so lustily, that I think they cannot have suffered very much. Perhaps on their arrival here they needed a *tisane* (pronounced 'tis ann), such as the French children take under any unusual circumstances. It is a tea made of chamomile, or the leaves of the linden tree, or some such thing. It answers a great many purposes, and seems to cure all little ailments. A French maid is sure to offer tisane to anyone who looks sad or homesick.

The boys are placed in a school in Paris, and one master devotes himself to them. They are easily distinguished from the French boys by their Eton jackets; but even were they all dressed alike, it would not take very sharp eyes to pick out every little Englishman. The ease with which the youngest ones learn to speak French is a wonder to some of the older people, who find it hard to drop their native accent, even after years of effort.

With all their choir work and studies at school, they must be very busy boys. It is not only on Sundays that their help is required in the church, but they sing at all the daily services throughout the year. It is often remarked that they show just as much spirit and fervor on the week days, when there are only a few people gathered together, as they show on Sundays, when the spacious church is crowded to its doors. One feels that their voices are not raised for the praise of men, but to the honor and glory of God.

When the Bishop of Iowa was in Paris, at the beginning of Trinity tide, nine of the boys were confirmed. As they knelt side by side at the chancel rail, the sight was a touching one, their pure white cottas seeming to symbolize the freshness and innocence of their young lives.

The rector makes an address especially to the choir at the Friday morning services during the winter. It finds eager listeners for the rector knows how to talk to boys in a way to interest them and cause them to remember what he says.

A devoted member of the Church who kindly acts as precentor, takes a warm interest in his young singers, and a most efficient leader has them constantly under his eye. It would be well if all children were as well cared for in their own homes as the choir boys of the American church are in Paris.

"George" is the leading singer this year; then there are "Foreman" and "Julius" and others, whose faces are familiar, but whose names I do not know. Of course there are a number of men who are very important members of the choir; but, this time, you are to hear only about the boys.

Now that you know something of these young cousins on this side of the Atlantic, you will not be surprised that we miss them when they go home to England, and that every one is glad to welcome them back. There is a hint that a very good thing may be done for them in Paris some day. I wonder what it can be! Who knows? Whom shall we ask?

George's Birthday

BY L. R. S.

Half-past nine by the clock, and the children were beginning to pour rapidly into the cheery Sunday school room at St. George's. Over in one corner the boys of Miss Harrie's class were forming an animated group. It was Sexagesima Sunday and a bright cold day in February. "Whew! but my ears are frozen," exclaimed Jack Regan, coming up with his hands over them, and stamping his feet. "Hello, there fellows, make room for me," he added, squeezing into part of the chair occupied by Harry Flanders.

"Ned's had a birthday," said Archie Downs to the new-comer.

Ned rattled his pennies merrily; he was the first one of the class to have a birthday that year.

"Mine don't come for a long time," said Jack gravely, regarding Ned's handful.

"Mine neither, mine don't come till July."

"I wish we had a birthday every week," said Harry.

"When mine comes I'll have a lot to put in anyway," spoke Jack, "I'll be twelve next time."

"Here comes Miss Harrie," put in Archie.

"Make room for her, boys, here you, get out of that chair; here's a chair for you, Miss Harrie, said Jack, deftly unseating Ned, and offering the teacher his chair.

"Thank you, dear," returned Miss Harrie, "but I don't want you to do that way. Here, Ned, I think there is room for you," she said, pleasantly, making a place for the little boy beside her.

"Ned's got a birthday," announced Jimmy Hall, anxious to tell the news.

"Indeed, I am glad to hear it," replied the teacher. "How many birthdays is it, Ned?"

"Eleven," answered Ned, proudly. "Say, Miss Harrie," broke in Archie, "don't you wish we had more birthdays in our class? there's only six boys in our class, and that don't make many at all." But just at this point the bell was tapped, the singing began, and Sunday school was fairly commenced.

When the short opening service was over, and the classes formed for their lessons, Miss Harrie ran her eyes over the group before her, counting noses.

"Only five boys to-day," she said. She seemed to be thinking about something for a moment, then she opened her book, and the lesson went on.

"Now, boys," said the teacher, when it was finished, when does Lent come?"

"After next Sunday," answered Jimmy.

"That is right, after next Sunday, on Ash Wednesday, Lent will begin. You all know what Lent is for, don't you?"

"To be good in," said one.

"To give up things you like," ventured another.

"Yes, it is a time for us to make some sacrifice, to give up something we like ourselves, and do something for other people and for God. You know, when our Saviour fasted forty days in the wilderness, and was tempted and suffered so, it was all for our sake, wasn't it? and so we keep Lent in memory of his fasting, and try to deny ourselves worldly things, and lead holier lives, because if He suffered so much for us, we should be willing to do that much for Him, don't you think so?"

"Yes, ma'am," said the boys together.

"Now, what do you think this time, these three Sundays before Lent, are for?" asked Miss Harrie. She looked from one

Continued on page 870

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o another, but there was no answer forthcoming, so she went on.

"Don't you think they must be to prepare us for Lent, to give us a time to think about it, and plan how we are going to keep it?"

"Yes, ma'am, I think so," said Harry.

"Yes, ma'am," chimed in the other boys.

"Well, now, I am going to tell you something," announced Miss Harrie, confidentially, and the boys all drew up a little closer, and looked interested, for they felt sure, from the way Miss Harrie looked, that it was going to be something worth listening to.

"You were all talking about birthdays awhile ago, and wishing we had more in our class. Why do you like birthdays, Archie?"

"Because it's such fun to go up and drop your pennies in the box," said Archie, grinning.

"Yes, and it's fun to get things on your birthday."

"Indeed it is," said Miss Harrie, "it's pleasant to have people think of you, and give you presents, isn't it?"

"Papa gave me a knife for my birthday," exclaimed Ned, eagerly, "and sister gave me a handkerchief with a blue border around it."

"That was very nice," said Miss Harrie, "and now, boys, you know George Grant is at home, quite sick, and he is going to have a birthday this week; just think of having your birthday come when you are sick, and can't have a bit of a nice time; wouldn't you be sorry to have that happen?"

"Yes, I would," said Jack decidedly.

"So would I," put in Jimmy, "I never was sick on my birthday, and I always have lots of fun."

"And, then," continued Miss Harrie, "George has no father and he has to work after school, carrying papers, and then help his mother beside. He cuts all the wood for her fires, and carries water. If George had not been sick he was to have had a new cap and mittens for his birthday, he needs them so much; but his mother said she could not afford it now, and the doctor says he will not be well for over a week yet, isn't it too bad?"

The boys all thought it was, and looked very sympathetic.

"I felt so sorry for George when I was there yesterday," the teacher went on, "he looks so pale and thin, and his mother has to work so hard now without anybody to help her. You ought to see the big pile of wood waiting to be split. How nice it would be if there were four or five big strong boys who could go and cut that pile all up, and fill Mrs. Grant's tubs with water."

"Do you mean us?" asked Jack, his face lighting up suddenly.

"Do you mean us?" echoed the other boys eagerly.

Miss Harrie looked around the little circle at each eager, interested face.

"Yes, I mean you. Wednesday will be George's birthday, don't you think that will be a nice birthday present for him?"

"Oh, yes! Oh, yes, and oh, Miss Harrie, perhaps we can give him the mittens too, there are five of us, and if we all chip in, we could," cried Ned with enthusiasm.

"I think we could, and I will chip in, too," said Miss Harrie, smiling very happily. "And don't you think, boys," she added as the bell rung, and they pushed their chairs into line, that this will be a very good 'preparation' for Lent?"

Wednesday came, George's birthday; and a very sorry kind of a birthday it seemed to him, as he lay in bed and tried to be quiet, while mamma was busy in the kitchen washing. No presents to enjoy this time, no birthday cake, nothing but bean porridge for dinner; not even a chance to play out of doors or coast on the hill, where the other boys had been having gay times all the week.

It was just a short time after school hours, and George was lying there listening to the wind blow, and thinking about school, and the snow, and his paper route, and the Sunday school class, when there was a tramping as of several feet outside, and a brisk knocking at the door.

His mother came and opened it, and—how surprised George was—in came the boys, all of his Sunday school class, and several other schoolmates, who had heard of the plan and wanted to join it; and Miss Harrie after them!

"Hello George, happy birthday to you," We've come to celebrate, George," "Happy birthday," they cried, crowding up to the bedside. How George's face brightened up and what a clamor there was for a few minutes, all the boys talking at once. Then there were the new mittens to give him, and Miss Harrie had brought a bag of delicious oranges which made George's mouth water.

But there was no time to be lost, for the boys wanted to get at that wood pile, and soon the backyard was swarming with them. How they did work, and how they seemed to enjoy it, too; while Miss Harrie sat and talked with George and his mother inside, and listened to their merry voices calling and shouting to each other. "I like to hear them," said George, smiling, and sometimes he raised himself in bed to listen when he heard their steps on the porch outside, and once or twice laughed aloud to hear their fun.

They worked away like beavers, and just as the dusk was falling they finished their task, and came trooping back into the little room, where George was waiting anxiously to see them. They crowded about the bed, sat on the edge of it, and talked busily, while Mrs. Grant stood and looked on, smiling as if she were very much pleased.

Continued on page 871

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Presently, however, Miss Harrie said they must go, and the leave-taking began. "Good-by, George." "Hurry up and get well, George, and come back to school." Try and come to Sunday school, Sunday after next George, 'cause we are going to get our mite chests then." "Hope you'll get out before this snow goes, George, coasting's just fine."

"You've done George no end of good," said Mrs. Grant. "I'm sure he'll be well soon now, and I'm very much obliged to you all, more than I can tell you, indeed."

"And I think," put in George, "this is the nicest birthday I ever had, the very nicest."

"Let's give George ten licks," cried Jimmy.

"Do it gently, boys," interrupted Miss Harrie, and they fell upon George with much laughing, and beat him until he might have been black and blue, if they had been hard blows.

But it was growing late, and Miss Harrie called, "come boys," and Jack shouted, "come on, you fellows," and they said good-by all around once again, and trooped out into the quiet street, with a final shout or two by way of farewell, and went happily homeward.

At the corner they parted from Miss Harrie. "Wasn't it nice, boys?" was all she said, and the boys responded heartily, "Yes, ma'am," "Jolly nice;" but the teacher's eyes followed them as they trudged on down the street, there was an odd little smile on her face, and she said very softly, "God bless my boys."

A Spool of Thread

Few people ever stop to think of the twisting and turning and the various processes that cotton fibre goes through after it is taken from the pod before it is wound on a spool ready for use. To actually follow it on its course would be a ong, tedious task, but in the National Museum in Washington the whole story is told in one of the cases given up to an exhibition of textile fabrics.

First is shown a specimen of cotton in the pod, just as it is picked, without having the seeds removed. Next is shown a specimen of the same cott on after it has been ginned and the seeds have been removed. The Sea Island cotton is useful thread on account of the length of the fibre. A sample of the sacking in which the cotton is baled is also shown. Then the cotton is supposed to have been baled and shipped to the thread factory. Here the first thing that is done with the cotton is to subject it to the "picker" process, by which the cotton from several bales is mixed to secure uniformity. During the picker process much waste, in the form of dust, dirt, and fibres, is separated from the good fibres by the picker. Next the "picked" cotton is wound on a machine in sheets or laps, into a roll. The next process illustrated by a practical exhibit is the carding, by which the sheets of cotton are combed or run out into long parallel fibres. The cotton is next seen drawn through a trumpet-shaped opening, which condenses it into a single strand, or "silver." Then eight such silvers are run together into one; six of the strands thus produced are drawn into one, and again six of the strands from the last drawing are combined into one. Then comes the fast "roving" process, which consists of winding the strand and bobbin. Two strands are twisted and again wound on a bobbin.

After a number of other twistings and winding, during which the strand is gradually reduced in size until it begins to assume a thread-like appearance, two strands of this fine "roving" are run together and twisted under considerable tension, on a bobbin that makes 7,000 revolutions a minute. Two of the cords thus produced are then wound together on a spool and then twisted from that to another spool.

The two-cord thread thus produced is transferred thence to another spool, and then three threads of two cords each are twisted together, forming a six-cord thread. One who has followed the process sees the cotton gradually transformed from a wide band, or sheet of loose cotton, to a compact thread that will pass through the eye of a needle. The six-cord thread is at last taken from a bobbin and reeled into a skein from which it is bleached or dyed. Then it is wound back from the skein upon a big spool, from which it is supplied to little white birch spools, upon which it is wound in regular courses, and is then ready for the market.

The machine that regulates the last winding measures the number of yards wound on each spool. The spools are made of various sizes, the average spool containing two hundred yards of thread. The labels that decorate the ends of the spools when they are sold are last put on. They are cut and pasted on by machinery with great rapidity.—*Golden Days.*

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Dr. R. D. Baskerville, *Swepson's, Va., Reprint from the "Maryland Medical Journal" of February 23, 1889.*

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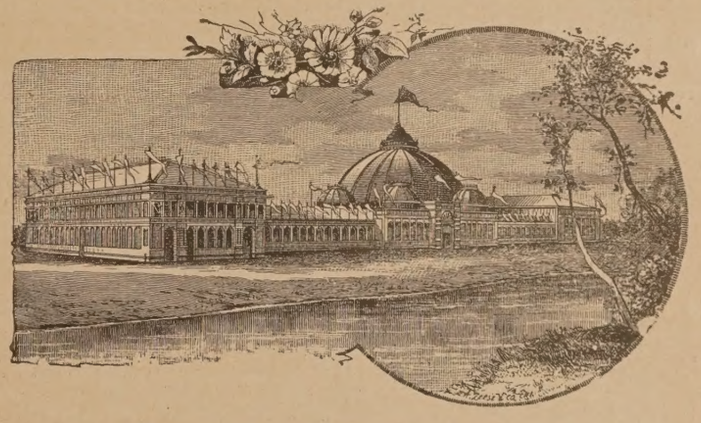

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Pleasant Moments for Invalids

A little down pillow, covered with the soft, pliant German ticking, is a luxury that, once known, will never be relinquished. It is most comforting to a pain-weary back, tucked in at just the right place. Two or three fine and dainty linen cases should accompany the gift.

A screen made of some pretty flowered China silk is useful to protect from draughts, and is a cheerful object to look upon. I heard the other day of a screen whose entire surface was covered with the photographs of friends.

Lying day after day in the same position the eyes weary of the familiar objects. Often the wall paper is a source of real torment. To a sick girl a friend once gave a simple frame that could be adjusted to pictures of several sizes. Every few days the girl's eyes opened in pleased surprise to find a new picture opposite her bed. The frame held simply some pretty prints that came with the Christmas numbers of English illustrated periodicals, and which had been treasured year after year to serve some such purpose.

A little bed table—which is only a wooden tray with short legs—is almost a necessity, but if our friend has not known the comfort of one we are fortunate to have her owe to us the pleasure of its possession.

An adjustable back-rest is also a boon to one able to sit up but a short time. It supplies the firmness that the tired back itself has temporarily lost.

A tiny silver bell to summon the attendant, a pretty vase to hold flowers, a scrap basket, soft, worsted slippers—there is no end to the trifles that may bring comfort and pleasure to one "shut in."

A gift of some bit of one's own handiwork has an added value to a real friend.

A little sacque made of some delicate shade of unrustling silk, and trimmed with lace at throat and wrists, is both useful and pretty. It may be slipped on at a moment's notice over the nightdress that is probably slightly crumpled, and the patient is made ready, without fatigue, to receive a visitor.

It is sometimes a gratification, when feeling a little brighter than usual, to be "dressed up" to receive family visits, when the becoming sacque is a welcome addition to the invalid's wardrobe.

A bit of lace and ribbon artistically combined to form a little cap is also a gift that finds favor.

A large *couvre-pied* of soft surah, lined with wool wadding, and tacked here and there with tiny bows, is light and warm. If the under side be covered with cashmere or albatross, it will prevent its slipping about and add much to its usefulness.

Flowers serve as the universal expression of sympathy, condolence, congratulation. They speak all the languages of the heart, and the lovely messengers were never unwelcome. In sending flowers to the sick it is better to send few and send often.

During an illness of many weeks I received from a friend two or three blossoms every day, and no two were alike: Moss roses with lilies of-the-valley; an "American beauty" with a spray of white lilac; Jacqueminots with forget-me-nots; Mermet roses with heliotrope or mignonette. It was a daily interest to watch for the new combinations that my friend's taste would select.

A branch of fruit blossoms in the springtime or a mass of almost any foliage brings a whiff of outdoor life to a sick-room, and a few flowers are really more keenly enjoyed than a larger number, that seem to overpower one with their loveliness.

Anything to eat, sent in unexpectedly from a friend's table, often arouses a flagging appetite, and is relished if it be only thin bread and butter sandwiches cut in a novel shape. Even the unfamiliar china or silver dish gives a pleasant sense of novelty.

A canary bird that chirps gayly, but does not sing, is a cheerful object in a sick-room, and growing plants—no longer forbidden by the physicians—are objects of interest that do not pall. Books, light enough in weight not to fatigue the weak arms, and so light in character as to leave the mind unwearied; bright, short stories treating of pleasant themes; illustrated papers and magazines, are most acceptable.

Few people understand the art of visiting the sick. They either stay too long, and weary the patient, or they appear in haste, and excite one who is weak. The manner should be quiet and restful, and after expressing the sympathy that satisfies the sufferer that one does not underrate his or her trials, it were well to draw attention to other subjects, which should invariably be cheerful ones.

A bright, "chatty" letter, written with a purpose to amuse and cheer, is like a sunbeam in a dark place. Letters have the further advantage that they cannot intrude themselves inopportunely.—*Ladies' Home Journal.*

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